THE Universalist Leader

Boston November 15, 1924 Chicago

Pacific School of Religion Berkeley, Calif.

A Usable Religion

CHRISTIANITY is something to be done, although that may sound strange to some. Probably most of you have been taught through the years that Christianity is something to be believed. Christianity should be approached as something that can be made to function. Oh, if the Churches would achieve that success, to give to the people a usable religion instead of all this excess baggage! There is not one thing in the Sermon on the Mount that can not be lived. It puts first things first. That always was characteristic of the Master's teaching. He never talked about theories of inspiration, forms of sacraments, creedal subscription, Apostolic succession, the one true Church, or philosophic doctrines of the Trinity.

The primary emphasis of Jesus was on the things of life. Ah, the excess baggage that Christianity carries along with it, the load of impedimenta that she struggles with! There is no use trying to make central and mandatory what the Master himself never thought it worth while to make thus. It is wrong to make narrower the doors to Heaven he tried to open. He did not ask the questions which are involved in our miserable sectarianism and our still more miserable present-day controversies which divide Christians into opposing groups of thought.

Are there some to-day who have shrunk back from Christianity as they have heard some preachers proclaim it? Listen to the way Christ proclaims it.

The profoundest need of the world to-day is for men and women who will live Christianity.

A man does not have to accept the whole system of Christian thought to be a Christian. No doubt there are some here who say "No whittling down of the Christian creed for me." But do you live it?

"Faith without works is dead." Will you try the Christian life? There are no proxies. We must answer it ourselves. God help us to answer it right.

Harry Emerson Fosdick.

First Presbyterian Church, New York, Nov. 3, 1924.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

REDEDICATE AMERICA

ACCEPT all these favors," says the President, "with a becoming humility. Dedicate them to the service of the Giver of all good and perfect gifts. Let the people show that they are worthy to prosper by rededicating America to the service of God and man."

Throughout history prosperity has been a greater test of nations and of individuals than adversity. "This people's heart is waxed gross," is the solemn statement made again and again by Old Testament and New Testament prophets.

The characterization of Americans in books like "Main Street" may be exaggerated, but it has elements of truth.

There are thousands of us who think the greatest things of life are to earn and spend. The money standard of worth insidiously creeps even into our churches. The great crops have been gathered into our barns and storehouses. The danger is that our main thought shall be of bigger barns and storehouses.

It is well for us to pause and reflect about the Giver of all good. Thanksgiving Day gives us that opportunity.

And however we may differ as to ways and means, the central thought for Christian people on Thanksgiving Day ought to be rededication of our nation and of ourselves to the service of mankind.

* *

BACK UP THE PRESIDENT

NOW that the election is over, we should back up the President. This does not mean that we should agree with his tax reform measures, or any other policies, if we are honestly convinced that they are unsound. It means that we should divest ourselves of the partisan spirit, examine questions on their merits, and give the President as President all the support that we can. It means that we should set ourselves sternly against the misrepresentations and plottings of disappointed politicians, and not play their game for them.

It is not often that a man with the personality of Calvin Coolidge becomes President. Such men have too few of the graces which make them popular. Accident gave him his opportunity. He showed what was in him, and now is re-elected by the largest plurality in the history of American politics. The silent, honest, hard-working, conscientious, unmagnetic country lawyer, devoid of the slightest trace of the spellbinder, sits in the White House—in his hands a grant of power greater than that wielded by any other Executive on earth. Decent citizens may well congratulate themselves that this power is in the hands of a man who considers himself simply one of the instruments of Divine Providence and the great power as held in trust for the people.

* *

THE INDEPENDENT VOTER

THE enormous increase of the independent vote stands out in election returns. Mr. Coolidge carried New York State by 830,000. Al Smith won for Governor by 138,000. Thousands of men and women split their ballots. Coolidge carried Ohio by 650,000 while a Democrat was elected Governor by 150,000. A discredited Republican squeezed through for Governor of Illinois, but ran 420,000 votes behind the ticket. Brookhart for Senator in Iowa won by a narrow margin, but 100,000 Republicans voted against him. Dr. Meyer Jacobstein, a noble type of Democrat, was elected to Congress by a large plurality in the thirty-eighth New York district, the district of Rochester, Monroe County, the George Aldridge machine, and the original home of the regular standpat Republican, while Mr. Coolidge and Mr. Roosevelt carried it by overwhelming votes.

This splitting of ballots, this use of brains, this spirit of independence, is cheering to all workers for good government.

The politicians hate it and deride it, for they never can tell what it will do. But the independent grows and flourishes. May his tribe continue to increase.

* *

THE KLAN KREED

IT has been brought to our attention that one of the fine and noble things about the Ku Klux Klan is that every new member must "solemnly pledge, promise and swear that he will never slander, defraud, deceive, or in any manner wrong the Knights of the Ku Klux Klan." We are encouraged to discover that a certain portion of our community is bound by such an explicit oath. We have thought for some time that the commandment of Jesus, "Love your enemies; do good to them that despitefully use you," was too general in its scope. A new set of

commandments would clarify ethics for all of us. "Thou shalt not kill thy next of kin." "Thou shalt not steal from any member of thy club." "Thou shalt not bear false witness against any native-born, white, Gentile American citizen." How simple! How natural! How frank and open this makes all our human relationships! If we are not a Klansman we may expect to be slandered. If we were born in some land of the less than free where the Star Spangled Banner did not wave we may prepare to be defrauded. If we are black or brown or yellow we may know that the Nordic, in his own inimitable, care-free way, will proceed to deceive us with a clear conscience, and if we are one of the Chosen People we have only to endure whatever wrongs the Gentile may choose to inflict upon us the while he sings praises unto the Lord.

D. H.

* *

RIGHT IDEAS ABOUT THE BIBLE

UNTIL one tries it one does not realize how hard it is to make a fundamentalist understand a modernist. The ultra-Orthodox teachers and preachers do their work well. They put deep into the consciousness and perhaps the subconsciousness the notion that the Bible is something apart, that the wisest men of all ages have accepted it as infallible, that it is presumption and sin to question the accepted interpretations, and that faith in God Himself depends on taking the whole of it as it stands. Attempting to talk it over with people who are trained that way, one meets a stubborn refusal to examine the other side, and often a rising anger that the question should be raised.

This ought to suggest to liberals the necessity of greater skill, patience and persistence in stating their position, the importance of the education of children and the folly and weakness of temporizing with the matter.

We ought to be tactful, but we should watch ourselves lest we become cowardly.

It is well not to "rashly pluck away the error that some truth may stay," but, going at it gently, we must watch out that we do not fail altogether.

It is a terrible thing to have light come steadily into the world and yet have men love darkness rather than light.

What the modernist is absolutely sure of is that in his attitude toward the Bible he is honoring God and serving men.

The Bible is a revelation, but it is a part of all revelation.

It reaches sublime heights of religious inspiration, but those heights are there just the same when we believe it to be produced in a natural instead of a supernatural way. Nay, they seem like greater heights.

The anger of the literalists, their fear and impatience of contradiction, bear testimony to their lack of certainty. They are on a foundation that can be moved.

There is no service in religion greater than putting young people on to a foundation that can not be moved.

The reign of law, the mercy of uniformity, the divinity of science, the immanence of God, His revelation in history, in natural science, in every human life, in the Bible, in Jesus, in ourselves—these are sublime things to teach. Once possessed they are like pearls of great price. Why then should we be slow or timid about sharing our great treasure? Why leave people wandering in the darkness of their Orthodox infallibilities? Why not face any unpopularity involved in order to render this great service?

* *

POLLYANNAISM OR THANKFULNESS?

CONTEMPLATION of the misfortunes of those about us and the miseries of the world in general prompts us to count our own personal blessings and find abundant cause for rejoicing because the comparison is in our favor. Does our neighbor die of typhoid—we give fervent thanks that we were careful about eating oysters in July. Does the earthquake in Japan shatter other mission houses but leave ours in usable shape—we praise the tender mercy of the Lord. Does Europe stagger under a terrific war debt while the United States prospers and grows rich—we thank God we are not as other nations are, driven and sore beset. All of us, half unconsciously, are inclined to use the current unhappiness of others to point our own well-being. And the Pollyanna philosophy makes use of this tendency by throwing our individual advantages into strong relief against the somber background of earth's desolation.

A heart thankful in such a wise is hardly a fit offering unto the Lord. When we say to Him, "We thank Thee, O Lord, for giving us this and that, for being kind to us," His answer must inevitably be, "Go thou and do likewise to some one of the least of these." Our thanksgiving can ring true only if we know in our hearts that we have given some one else reason to be thankful too.

D. H.

* *

THINK IT OVER

THINK It Over is the title of the fifth brieflet, or leaflet, now being distributed by the Universalist General Convention. It analyzes the figures of the five-year program. It tells that Universalists comprise one per cent of the population of the country, and that, according to the figures of the United States census, if they spent in proportion to the rest of the people of the country, a few of their expenditures for the next five years would be as follows: Passenger automobiles, $100,000,000, upkeep of these automobiles at $5 per week $42,900,000, coffee $2,130,000, and so on through an interesting list which includes radio sets, jewelry, candy, cosmetics, ice cream, theaters and tobacco.

"That is to say," the leaflet continues, "the Universalist General Convention is raising in five years for its regular budget and for the three special projects adopted at Providence as much as Universalists are spending in eighteen days for automobiles."

The final question of the brieflet is, "Is the Church expecting too much of its people?"

The Board of Trustees of the Universalist General Convention have decided that denominational publications shall not be sent out to parishes which permit them to become litter around church vestibules or sold for waste paper. By far the great majority of our ministers and parishes have agreed to distribute these brieflets systematically, because they are convinced that their own local work will be stronger if people generally understand what the denomination is about. We urge parishes which want to keep abreast of the times to write to Secretary Etz at Universalist Headquarters and get a supply of these brieflets.

* *

WHAT THE PRESIDENT'S PASTOR DID

UNDER the above heading the *Reformed Church Messenger* prints an editorial about the church paper which is worth reading:

> President Coolidge is a member of the First Congregational Church, Washington, D. C., Dr. Jason Noble Pierce, pastor. We were greatly interested in reading a description written by Dr. A. C. Crews, a Methodist minister from Canada, concerning the services in the President's church, which he attended on a recent Sunday morning. Among other things, this is certainly worthy of record:
>
> "After making the announcements, Dr. Pierce held up a copy of the *Congregationalist*, and told the people what an excellent paper it was. He said that he had ordered 200 copies and would like to have the people take them, leaving on the table whatever they chose to contribute—a nickel, a dime, or nothing at all. He was anxious to have Congregationalists become better acquainted with the paper, and hoped that many members of the congregation would become regular subscribers. He thought, too, that it would do no harm if members of other churches would read a Congregational journal once in a while. It would be good for us all if we knew a little more about what other denominations than our own were doing. I have frequently known the denominational paper referred to in the pulpit, but never heard it commended in such a whole-hearted way as was done by the pastor of the President's church. *He seemed really to believe he was doing his people a kindness in calling their attention to the paper.*"
>
> For the benefit of our own readers we wish to attach a comment on this quotation made by the *Herald of Gospel Liberty*. It is as follows: "Dr. Pierce, who preaches to the President, knows what a real religious periodical is worth and he knows how much Christian people need a good church paper, and he freely urges them to take and read their own denominational paper. He does not hesitate to show his church paper and advise people to read it and to pay for it and to let their friends know about it. *He does this at his Sunday morning service before the President and all of the noted visitors who now gather to that church from the ends of the earth.* His example ought to persuade some of our pastors that there is far more dignity and reason than they have ever imagined in urging a good religious periodical upon the homes of their people. There is no church too high-toned to need it, and no preacher should ever feel too dignified to tell them of their need."
>
> There remain, alas, a few belated souls who imagine that the church paper is issued as a money-making proposition. But those members of the church who are both loyal and intelligent know that this is not true. It is an agency of the church that lives solely for the sake of the church, giving in value far more than the small subscription price of five cents a week, and the welfare of the denomination is inextricably involved in the welfare of the church paper. If Protestantism is to accomplish its purpose in America and the world, the sooner this basic fact is recognized, the better it will be for all concerned. *There is grave danger that some denominations will wake up too late.*

This example is admirable, the *Congregationalist*, the *Herald of Gospel Liberty* and the *Reformed Church Messenger* are well worth advertising. With all due humility and becoming pride, we venture to place the *Universalist Leader* in the same category, and urge that its many virtues be blazoned abroad and that a tiny mantle of charity be dropped over its few and inconspicuous defects.

* *

THE DEADLY ROUTINE OF GOOD WORKS

DHAN GOPAL MUKERJI, in the *Atlantic Monthly*, describes a pilgrimage to Benares, and an interview with "The Holy One."

"Youth," says the Master, "suffers from the delusion that it can do good. But I have remedied that somewhat; I let them take care of the sick as long as their outlook in God remains vivid and untarnished, but the moment any of my disciples show signs of being caught in the routine of good works—like the scavengers' cart that follows the routine of removing dirt every morning—I send that soul off to our retreat in the Himalayas, there to meditate and purify his soul. When he regains his God-outlook to the fullest, if he wishes, I let him return to the hospital. Beware, beware, good can choke up a soul as much as evil."

"But if some one does not do it, how will good be done?" he was asked.

"Live so," said the Master in a voice suddenly stern, "that by the sanctity of thy life all good will be done involuntarily . . . live so that evil will never come near where you live and all the good will be accomplished of itself."

"The way to make the world good," said Francis Greenwood Peabody, "is first of all by being good one's self. First character, then charity—first life, then love."

The Indian seer and the modern Unitarian both emphasize that the first thing in service is what we are.

Probably neither would stop there, but the Indian comes dangerously near to that doctrine, and multitudes in religious history have asserted it.

We, as a religious people, emphasize the other thing. We say that no religion is worth much which does not apply its principles. We urge our people to do good works. We organize groups and committees through which they may serve. At the same time we know that we get tired and accomplish little if we fail to recognize what the "Holy One of Benares" and countless other prophets of the East have told us over and over again, that there is danger "in the routine of good works," that we need often to meditate and purify our souls, go apart into the desert place, into our closets, or up in our Himalayas, "to keep our outlook on God vivid and untarnished."

Cruising in Convalescing Countries

XXI Good-by to England

John van Schaick, Jr.

IT was five o'clock in the morning when I looked out and saw the lighthouses of England close at hand again. We had crossed on the night boat from Antwerp—starting down the Scheldt in the golden light of a marvelous sunset, passing and repassing before the spires and towers and masts of Antwerp on the great bends of the river, each time farther away, each time the shades of night thicker over the city. We had a good rest, which made us wonder why the people who so dread the English Channel do not go to sleep and forget its terrors. For years, friends have been asserting, "Some time the Channel will catch you good and strong, and then you won't be so jaunty about it." But it has been kind always.

The custom house, the passport control, the transfer from boat to train at Harwich, are quick, quiet and efficient. Trouble traveling comes when people will not take the trouble to find out the rules, or when they try to put something over on the officials.

In a restaurant car, with good English porridge, bacon and sausages, time passed quickly, and eight o'clock and London came before we knew it.

We took the 3.55 p. m. down to Monmouthshire for the week end, 141 miles in 140 minutes—faster than our Empire State Express and Pennsylvania Limited, but on a road-bed so perfectly ballasted that the light cars were steady as a rock.

We alighted at the city of Newport, a town of 100,000 population, situated on the River Severn close to Cardiff and the Bristol Channel. It brought back the days of 1915, when, on a Dutch ship, we were taken around there from Dover and held, until we were twenty-one days making our trip home and missed a Los Angeles Convention I was scheduled for by a week. Little did we think that nine years later we would be returning to almost the same spot as the guests of a family which then we did not know existed. Far ahead always, are the people coming down highways and by-ways which some time will lead into the road we are on. Even then William Mordey had left his father's beautiful house in Newport and his shipping business and was out in France as adjutant of the Friends' Ambulance Unit at Dunkirk, Cool, resourceful, modest, efficient, he was one of the men we tied to from the time we first met him in 1917. He had married then a Scotch girl out in Calais at war-work with the Scottish Church Canteen. "I could have you shot, you know," the A. P. M. remarked genially to her one day in reference to her papers or something. But she was not shot, and she came home to bring three lovely children into the world, and we were there to visit them at Llantarnam, five miles from Newport.

I pictured love in a cottage, but it was love in a big stone house with a large garden and several servants and gardeners. That is all one can ever tell from what the average Englishman says of his place. We Americans, even when we pride ourselves on not boasting, bring our ancestry, our houses, our clubs, our servants, "tactfully" into the conversation, that the stranger may learn our real importance, and I have known Americans to state the matter clearly and positively so nobody could misunderstand. It is not that way over here.

The place was a surprise, but not the warm welcome. No trouble was too great to take for us. We drove to Raglan Castle, now only an ivy-covered ruin, but testifying eloquently to the days of Charles I and Cromwell, when it stood a ten weeks' siege for that unfortunate king, only to fall at last before the cannon of the Puritans. We had tea at Tintern Abbey at a little inn which commanded a fine view of the ruins, under a tree full of sparrows and chaffinches, young and old, and they were so tame they came to the table and ate with us. The high price of wheat ought to restrain me, but I broke up whole rolls for "our little brothers the birds."

"It is not the architectural excellence of the ruins only," remarks Dr. Wade, the historian of this section, "though that is remarkable, but the singular harmony with which the building blends with the landscape, that commends it to the beholder."

It lies in the valley of the Wye, where the river makes a wide bend, on a strip of pasture at the foot of a bold wooded headland, and dates from the twelfth century.

In one of the few sunny days of August, by the wild back roads our host knows and loves, we motored for hours through the mountainous part of Monmouthshire—on the ridges and in the valleys close to the borderland of Wales, whose wild mountains were continually showing up.

We were lucky enough to see the "old folks" at their beautiful home in Newport, making us realize how much these Englishmen left when they went out in 1914.

Just how near my friend came to not coming back may be realized when I say that his headquarters were bombed, tumbled into ruins. Several people were killed, and he himself carried down under tons of debris only held off his body by a strong oak chest which caught and supported a beam. They had to work for hours and build a tunnel to get in to him, lying bent almost double by the side of the chest.

English mothers and fathers are much like our own in one respect. They are glad to hear about war days and about the coolness and daring of their sons, even though they don't let themselves say much about it to their friends.

We came back about as fast as we went down, through the seven-mile Severn tunnel, along the upper reaches of the Thames River, past Taplow, Maidenhead and other familiar English names, and finally into Paddington Station, London.

This time we did not have our "London Watch-Tower" in the little hotel, but another room with a balcony and a view up and down the Thames itself, so close to "Big Ben" that night and day we could

hear the clock strike above all the roar of London. From our balcony we watched the buses in unending line come over Westminster Bridge just above, and the trains come over Charing Cross Bridge just below—all the traffic of the river and the water front, the towers of Westminster, the dome of St. Paul's on the curve of the river, and on the opposite side of the river St. Thomas' Hospital, the building of the London County Council, the lumber yard, the planing mill, the Lion Brewery, rather out of place in such company, the black, rounding roof of Waterloo Station rising up above the lumber yard, ugly in itself but beautiful in its continual suggestion that there we would begin the journey home.

We have had four days of prowling around, looking into back streets, exploring interior courts, walking over one bridge and back another.

To be sure we went to the Wembley Exposition again, and, as Mr. Corliss of Nice, France, and Providence, R. I., remarked, "we have put down one more exposition to our credit."

This does not do it justice, I admit, but it would take volumes to describe it and this is my last day.

It illustrates the life, the industries, the government, of all the members in the British Commonwealth of Free Nations.

At Wembley one can go to Hong Kong or India, Canada or Australia, Ceylon or the Gold Coast. One can study machinery or industries, ranches or dairies. Every kind of thing that remote peoples have woven into beautiful fabrics, every kind of mineral or gem, and about everything on earth good to eat, may be seen or bought at Wembley.

This week is Welsh Music Week, and we heard the amazingly able performances of three companies of Welsh school children of grammar school age.

We have much in the United States these people do not have, but we have a long way to go to catch up with them in music—in the high average of both appreciation and performance.

One of the conductors playing tunes composed by children remarked to the audience: "All of you ought to be expressing yourselves in music. You are not simply because you grew up with the notion that musical composition was only for the initiated."

It must be that the editorial job is in my blood, for nothing in London is more fascinating to me than Fleet Street, with newspaper offices representing papers from all parts of the world.

"The bottom has fallen out of big news," said my friend, head of a big news service. "It is just as well. We are only beginning to catch our breath."

"Where is R—?" I asked. "Nobody knows," he replied. "Somewhere in the middle of the Arctic Ocean trailing the American fliers. His wife was in yesterday and I asked New York for news, hoping they had something by wireless."

London casually asks New York. Calcutta speaks to London. The destroyers in the Arctic report to Washington. A fundamentalist at a cross roads in Michigan attacks Sherwood Eddy, and his old hill station in India hears it and writes back to ask what it is about. News travels fast these days and the men who collect it, transmit it, interpret it, are making the new world.

There are innumerable dangers lurking around Fleet Street. There are mighty possibilities for good.

On Ludgate Hill near by are the headquarters of the British Sunday School Union. Some of their publications circulate by the million. On the whole they are enlightened and progressive, and they are showing us how to bridge the dangerous gully between the old dogmatism and a faith based on knowledge.

We are starting back to-morrow to an office which is not large, and a journal that does not circulate by the million, and to a Church which is not at all famous or fashionable, but nothing about it seems little or insignificant viewed from this standpoint. Even Fleet Street and roaring Ludgate Hill are related to it, and it has its distinctive contribution to make to the mighty whole.

London, Aug. 29, 1924.

Marion Daniel Shutter at Work

Lyman Ward

SHORTLY after six o'clock this morning my telephone rang. A cheery voice called out, "Good-morning, Mr. Ward, I will meet you in the lobby at seven o'clock for breakfast." The voice is that of Dr. Shutter and this thing has been happening now for four mornings! We usually say "Good-night" at about twelve and every morning he gets me up about six. I know of no other pastor who rises as early as Dr. Shutter. I remember that Edward Everett Hale wrote me once if I wanted to see him when he was least disturbed to come before eight in the morning, and he added he was always glad to see callers from seven to eight. When I remarked to Dr. Hale about his getting up so early, he replied that he kept early hours, that he did not calculate to be out after nine o'clock at night. Dr. Hale received callers before eight, and at eight he began his office hours and was busy with every sort of thing the rest of the day. Dr. Shutter rises as early as Dr. Hale, but he rarely retires before midnight. From Dr. Shutter's hotel, where he lives, to his church is a distance of perhaps a mile or more, and this distance he usually walks. Arriving at his office, he finds that his secretary, Miss Ethel Hughes, is already at her post and is arranging schedules for the day. The assistant pastor, the Rev. Ellsworth C. Reamon, is also present and the staff of the Church of the Redeemer has begun its work for the day. As I ascend the stairs to a room where I am to do my writing (it is just eight), I am accosted by a young man who says that he has some packages for the Needlework Guild and will I kindly direct him where he may leave his bundles. The Needlework Guild had held a meeting in the church the afternoon before, and I suppose these bundles are a part of the aftermath of that meeting.

Last night I attended the annual banquet of the

Family Welfare Association. It happened to be the fortieth anniversary of the founding of this organization, which at that time was known as the Associated Charities. Every one, of course, knew Dr. Shutter. He is a member of the board of directors, and I think was present at its birth. If I am mistaken in this, I am very sure that he helped more than once to nurse this weakly child until it became a strong and lusty child, and even now, at forty, it seems to need his guiding genius.

During the banquet Dr. Shutter was called out to answer the phone, and soon after he returned to the table he left again, and was gone for some little time. Later he half way apologized to me for leaving the table while some one was speaking. He said that a gentleman was trying to get him to officiate at a wedding, and that he disliked to leave the meeting and tried to get the man to go somewhere else. Finally this gentleman said, "I will come to the hotel where you are." So Dr. Shutter left the dinner table and went over to another room, met the young couple and married them, and came back for the rest of the evening. I know that these calls are not unusual in the life of a busy minister, but they are so incessant and so continual that I want to set them down. A friend of mine was telling me only yesterday, that Dr. Shutter does not go to the theater or attend any meeting that he is not sent for to perform some office in connection with his ministry.

I suppose that more people in the city of Minneapolis would say that Dr. Shutter comes nearer being the leading citizen of this city than any other man. I have been looking about this great city, and everywhere I hear his name and see the result of his work. Dr. Shutter is pre-eminently the Christian scholar in the pulpit. He has a combination which has spelled for him success, and will for any man who has the same combination. First, he is a real Christian. His religion envelops him. It keeps him sturdy and rugged and buoyant. Next, he is a scholar. His books are everywhere and his sermons and addresses bear the stamp of his workshop.

One of the auxiliaries of his church looks after the publication of certain of his sermons. Take the year just ended, Oct. 1, 1924. I find that some fifteen or twenty of his sermons have been published and distributed—more than thirty thousand copies. These sermons embrace such widely divergent themes as "Religion in Terms of Modern Life," "Ephraim," "The Half Baked," "Clara Barton," "The Army of the United States" (reprinted from the Congressional Record), and "Modern Art and Religion." Let it be remembered that this is the thirty-eighth consecutive year of his pastorate. Everywhere about this great church are literature racks, and twenty-five thousand tracts have been taken from these racks during the past year. The Post Office Mission has sent literature to practically every state in the Union and to many foreign lands. Last Sunday night, in preparation for the Community Fund Drive, a film was shown in the Church of the Redeemer portraying the various agencies of relief in which the citizens of this city are interested. It was significant to me that the film should begin with a typical down town scene, and in the very forefront was the Church of the Redeemer. As I remember, there were some eight or nine settlement houses shown. The finest of them all is Unity House, founded by Dr. and Mrs. Shutter and sponsored by the Church of the Redeemer. No proper account of the work of this wonderful institution can be given here. That is a story all by itself, just as is also true of many other of the activities of Dr. Shutter's church. Just now, in order to have no duplication in the raising of funds, I understand that Unity House is supported from the Community Fund, at the same time Dr. Shutter, in his annual report to his church, admonishes that organization never to forget Unity House. An endowment of about seventy-five thousand dollars has already been given by the Church of the Redeemer people. Miss Imogene Poole is the able head resident.

Mrs. Shutter was my guide through Unity House and the other group of buildings. Mrs. Shutter has been my guide on more than one excursion since I came to these marvelous Twin Cities of St. Paul and Minneapolis. If Dr. Shutter occupies a large position in the life of this great throbbing metropolis what must be said of his beautiful and devoted wife? Not one thing escapes her. I believe she could go over the whole immense plant of the Redeemer and Unity House blindfolded, she is so familiar with every room and hall and stairway. She knows everybody and their great grandfather. She carries in her hand her engagement book, and every day in the week she has her meetings and appointments exactly as Dr. Shutter and the other members of the staff.

I have been looking over the Universalist Year Book this morning and I find that, in point of service, Dr. Shutter is the oldest settled pastor in our entire ministry. The Rev. M. L. Cutler of East Jaffrey, New Hampshire, comes next, his settlement occurring in 1887. Dr. F. W. Betts of Syracuse, New York, began his pastorate in 1889. This is a remarkable record, and any minister should be proud if he could have the line of achievement following in his wake that we find connected with these three men.

A gentleman told me a day or two ago that Dr. Shutter is the most sought after man of any in the city for every sort of public address, and, said he, "He is always at his best." Dr. and Mrs. Shutter are widely traveled, and yet he is so much in love with his work that it is hard for him to get away. All this past summer he remained in the city in order that he might himself look after the repairing and renovating of the church. No one else could do it as he could, and so he was found at the post of duty. Some friends have been trying for several months to get Dr. and Mrs. Shutter to make a voyage to South America, and they have made one or two attempts to get away, but neither of them is willing to go if by their going their work here is to be neglected.

Yesterday I was talking with a Universalist of the city with regard to the Church of the Redeemer, and was speaking in glowing terms of the church and Dr. Shutter. I saw the countenance of my friend drop a little, and he said, "Yes, but these people are not Universalists, they are followers of Dr. Shutter." I then told him what I am here putting down! Last week I attended practically all the ses-

sions of the Minnesota State Convention. Dr. Shutter attended every session up to the Young People's meeting Saturday afternoon. So far as I could see, he had no place on the program and rarely took part in the discussion. He attended the night sessions and, in short, no man could possibly have been more loyal or attentive to the convention's interests than he. One or two of the best suggestions, in my opinion, made in the convention were by Dr. Shutter. It was his motion that led to the creation of a speakers' bureau for the preaching of a propaganda of Universalism throughout the state. It seems to me, therefore, that the crowning glory of this noble and notable pastorate is that every one is a Shutterite.

Thanks to Dr. Shutter, the Church of the Redeemer has an endowment already totaling $150,000, and more is to follow. Dr. and Mrs. Shutter will go on to the end of the chapter. It is a beautiful book that they are writing. Some of the chapters have long since been completed, but there are always new and living chapters which they arise betimes each day to write. Some one said to Robert Collyer, "You are still on the sunny side of forty, are you not?" "Oh yes," said Mr. Collyer in his rich Yorkshire voice, "I am on the sunny side of forty and it is lovelier then when I was on the other side." These twain are on the sunny side of forty and every day is fair, and love and happiness are supreme.

Thomas F. King and His Brilliant Son---II

On the Pacific Coast

Lee S. McCollester

IT may be said that the life of Starr King was expressed in two almost distinct parts, each with qualities of its own. The first part of his ministry, and the longest, was in New England amid the associates who appreciated him and were held in affection by him. The second part of his life was lived in what was then almost a new world, the Californian Coast. He was pioneering, as others had been before him, but while they had been pioneers in adventure for gold and the development of natural resources, he was pioneering in the larger faith, prophet of the better day, saviour of a state to its nation. On the 25th of March, 1860, he had preached his farewell sermon in Boston, and on the 4th of March, 1864, in San Francisco—not quite four years—his voice was silenced.

As regards his larger work and the service to a great nation, the change was wise. It gave him a wider contact with the world. He carried the ideals of the East into the then unformed West. It was good for religion, for his spiritual power and inspiring interpretation of Christianity placed religion in a new light to a conservative West. And at the same time, his love of a united nation and of a patriotic people made him the saviour of a restless California to the Union. In the West, his first work was his church, where there were some old Eastern friends and many new Western people. To this church he brought a note of faith, then greatly needed, and his positive voice brought people of all sects to his services. The richness of his education had furnished him with material on history, philosophy, biology and government which made him a teacher and counselor to all people. He had said, on leaving the East, that he would cease his lecture tours, for in the East they had been undertaken in part to meet his financial needs. But in the West, he found that the needs of the people for right ideas and true knowledge were so great that it was his responsibility to answer their appeals, and to go up and down the country interpreting life and history to untold multitudes. It should not be forgotten that he also performed a service to the East, by sending back to friends and newspapers interpretations of the Western situation, helping the East to understand as it never had before the problems of the country that was so much newer. He traveled all over the Western Coast, climbed the mountains, as he had climbed the White Mountains in the East, and, in recognition of the loftiness of his life as well as his mountain exploits, one of the Sierras that lifts its summit 13,000 feet into the sky was called after him, Mount Starr King.

California being so distant, information as to the happenings in the East filtered through only slowly and the California people were unable to keep up with the rapid reactions of 1861 and 1862. "At the time of the outbreak of the war," says Dr. Wendte, "forty per cent of the people of California were of Southern origin, and many of those who were of Northern birth were Southern in their sympathies. Of the fifty-three newspapers published then in California, only seven of them advocated the election of Abraham Lincoln."

That the Western World needed a prophet like Isaiah was evident. Starr King stood forth as the Isaiah of his age. He heard the call of a needy people. He responded both to the demand and the opportunity. To no nation had a man come as a prophet with a more persuasive voice than came to the United States in 1861 to 1864, in the person of Thomas Starr King. Never neglecting his church, and always placing religion in the front of his thought, he found himself more and more a voice crying aloud, "Let the Union be preserved and let every man do his duty by our nation." He spoke before men and women, at fairs and political meetings and before benevolent societies and churches of all creeds. He pleaded for men to serve the nation and for money to support the cause of the Union. From his appeals, men and money were sent East, and California gave generous support to the ideals of a Union "indestructible and enduring."

Starr King was never very strong in body, and the continuous nervous strain of those exciting days and the overtaxing of his body to fulfil calls to speak brought the brave man to the ground. He died when he seemed most needed, and yet his death did not come until his service to his nation had been com-

pleted. He had fought a great and good fight, and had won. His life and his powers had been given to his nation and to the service of humanity. Like a general who stands, not behind his lines, but marches in the front, he fell, still fighting as he fell, still optimistic, and still confident that the cause of justice and humanity would win. On the 4th day of March, 1864, he died. He had never been on a field of battle where men die in bloody conflict, but in faith and zeal and in a triumphant spirit he had led a great campaign, not excelled by a general on the battle field. His work ceased when he was only forty years of age; it was a short life, but it was a big life. He had but a few years of work, but his work was splendidly done and wrought for the progress of mankind.*

*The writer is indebted to the early life of King by Dr. Frothingham and the recent excellent book by Dr. C. W. Wendte.

Some Effective Publicity

In a recent issue of the *Spartanburg Herald*, Spartanburg, S. C., under the heading Men and Affairs, J. C. H. contributes a readable article on the Universalist churches in South Carolina which probably tells many people for the first time what Universalists believe. We reprint it as an illustration of the most effective kind of publicity, for the admirable way in which it gives both our history and our philosophy in few words and for the interesting facts about the Universalists of South Carolina.

J. C. H. is Major J. C. Hemphill, the distinguished Southern editor.

IT is stated in the Encyclopedia Britannica that the Universalist Church is a religious body organized in the United States, and represented chiefly by parishes and churches in that country and in Canada. The greater number of organizations and members are found in New England and New York. The Universalist denomination, we are told, is of modern origin and confined mostly to the American continent. There is a distinction between it and Universalism, which was found very early in the Christian Church—apparently from the beginning. It was certainly held and taught by several of the greatest of the apostolic and church fathers: as Clement of Alexandria, Gregory of Nyssa, Origen and probably by Chrysostom and Jerome. It was taught in a majority of the Christian schools of the second and third centuries. The organization of the Universalist Church in the United States dates from the coming of the Rev. John Murray of London to New Jersey in September, 1770. He was a Wesleyan, then a follower of Whitefield, and became a Universalist. He preached in New York, New Jersey, Pennsylvania and Massachusetts, and as the result of his labors societies were organized in these states, his first regular settlement being made at Gloucester, Massachusetts, in 1774. "His Universalism was Calvinistic in its tone, arguing from a universal election to a universal redemption."

The article in the Britannica was prepared by the Rev. Isaac Morgan Atwood, M. A., D. D., LL. D., General Superintendent of the Universalist Church, 1898-1906. "Universalism," he wrote, "shortly described, is the belief that what ought to be will be. In a sane and beneficent universe the primacy belongs to Truth, Right, Love. These are the supreme powers. The logic of this conception of the natural and moral order is imperious. It compels the conclusion that, although we see not yet all things put under the sway of the Prince of Peace, we see the Divine plan set forth in him, and can not doubt the consummation which he embodies and predicts. Universalists are those members of the Christian family in whom this thought has become predominant. The idea that there is a Divine order, and that it contemplates the final triumph of good over evil, in human society as a whole and in the history of each individual, has taken possession of them."

At the session of the General Convention of the Universalist body in Boston in October, 1900, this "Statement of Essential Principles" was adopted and made the condition of fellowship:

"1. The Universal Fatherhood of God. 2. The spiritual authority and leadership of His Son, Jesus Christ. 3. The trustworthiness of the Bible as containing a revelation from God. 4. The certainty of just retribution for sin. 5. The final harmony of all souls with God."

In the article written for the Britannica by Dr. Atwood it is stated that in 1907 there were about 1,000 parishes on the rolls of the denomination in this country, organized into forty-one state and provincial conventions; a national Young People's Christian Union of 600 local societies with a membership of 10,000; home missions and foreign missions; four colleges and universities and many academies. The denomination had 1,000 churches, congregations numbering 200,000, church property valued at $10,598,-100 and 53,831 communicants. These figures were given for 1906. The World Almanac for 1924 gives the number of Universalists in the United States as 58,566, which would seem to show a very slow growth in the country at large. In the Southern States there are comparatively few adherents of this faith. It will surprise many persons to know that in South Carolina, the most conservative and orthodox of states, as the majority count orthodoxy, there are four regularly organized Universalist churches in which there are occasional services at least. The oldest Universalist church and settlement in South Carolina is situated in Fairfield County about six miles distant from Shelton, a station on the Spartanburg division of the Southern Railway. This church and settlement is called "Feasterville," in honor of a very devoted disciple of the cult, by the name of Feaster, who was instrumental in having this church built more than a hundred years ago. This settlement was probably the first of the Universalist colonies in this state. It has not developed very much in population or resources; but a number of unusual men have been reared in that community. This Feasterville church was the mother Universalist church in this state.

Another of the Universalist churches in South Carolina and the last builded in this state, is situated six miles northwest of Newberry and is known as the "Clayton Memorial Church" in honor of the Rev. Dr. D. B. Clayton, a Universalist minister who lived in Columbia and preached Universalism over this region about seventy years ago, and who died about fifteen years ago after long and arduous service for his faith. It was with the object of perpetuating his name and work that this church was built.

The third Universalist church in point of age is Bethel church in Saluda County, and is said to have been established about fifty years ago. The fourth church is the Universalist church at Mountville, Laurens County, which was dedicated in the fall of 1897. Services are held in this church the first Sunday in every month by the Rev. E. S. Halfacre, who lives near Newberry. Mr. M. M. Teague, one of the foremost citizens of the county, was instrumental in having the church at Mountville built, and among its members who hold important places in the life of the community is Mr. J. M. Simmons, a general merchant, banker and man of affairs.

These four Universalist churches are reguarly organized and hold a State Convention once every year. They have not figured very large, however, in the religious life of the state. Among the men of the Feasterville parish in Fairfield County who have taken a somewhat active part in the political life of South Carolina was J. Hendrix McLane, who made as active canvass as he could in the rather heated condition of the politics of the time for Governor of South Carolina on the Greenback ticket, as it was called away back in the 80's, and failed to make his goal. After his failure in politics Mr. McLane left the state and entered Tufts College in Massachusetts to fit himself for the ministry of the Universalist Church and died before he had finished his course. Another of the Feasterville folk who attained some distinction in this state was Dr. V. P. Clayton, a very worthy man who was regarded with favor by many who did not share his views on politics or creed.

The latter part of the seventeenth century there were in Newberry County small settlements of Quakers, Dunkers, Universalists, Covenanters and Swedenborgians. It is stated in the "Annals of Newberry County," by Chapman, of the Covenanters: "A remnant of those devoted men and women of the Solemn League and Covenant of Scotland, who gave their blood and their lives so freely in the cause of God and human rights, once had a church in this county, about seven miles west from the town of Newberry. But as their faith was the same as that of the Presbyterians and Associated Reformed Presbyterians, they naturally became extinct and lost their identity in one or the other of those bodies."

The Quakers and Dunkers and Swedenborgians have all disappeared as such, although there are doubtless surviving descendants of the hardy pioneers of these several denominations to be found in Newberry and adjoining counties. "Some years ago," said Mr. Chapman, "the Universalists had several churches or societies in Newberry County." There is now (1924) only one Universalist church in that county. At the time of Mr. Chapman's writing, there was, he said, "a pretty good sprinkling of Universalists in the county." Their number has not increased to any considerable extent.

The little Universalist church at Mountville, Laurens County, is situated in an attractive pine grove within easy walking distance of the Seaboard Railroad station, and is a very churchly looking little building capable of accommodating a congregation of about one hundred and fifty. The population of Mountville is about two hundred and the membership of the Universalist church there is twenty. Preaching services are held in the church on the first Sunday of every month and Sunday school exercises are held every Sunday. Hard by the church is a little graveyard containing about half a dozen graves each marked by a marble headstone. The most imposing of the memorials in the yard are the shafts erected to the memory of Mr. M. M. Teague and his wife, engraved with name, dates of birth and death and this simple epitaph: "He (or she) Lived and Died a Christian."

How I Look at the Perin-Cate Project Now

Samuel Gilbert Ayres

TOKYO is the educational center of Japan. Wherever one goes in the city he meets students—large numbers of them—going to or coming from the colleges and universities. All wear a blue uniform with brass buttons. Their caps generally signify to which institution they belong.

Many of the colleges in Tokyo are large, having student bodies of from four to twelve thousand. There are probably one hundred thousand of these students in the city and its vicinity. They constitute an important part of its life, and exert a decided influence in its affairs. No important meeting dealing with national or international affairs is ever held but that hundreds of these students are present listening and passing judgment upon the matters presented.

No better illustration of the energy and enterprise of the Japanese people was to be found after the earthquake than the way in which they rehabilitated their educational institutions. The earthquake occurred Sept. 1 at the very beginning of the school year, yet in four months provision was made for practically all of the students who, before the summer, had been attending school in Tokyo. Many of the buildings were destroyed, others so badly injured that they were unfit for use, but before the real cold weather had set in barracks had been erected, buildings repaired, and the students back in their places once more.

Before the earthquake the students were not too well provided for in the way of boarding places. Many of them lived in small houses in back streets. They were both cold and cheerless, and one acquainted

with the average American student and his method of living could not but wonder how these young Japanese could do any work at all under the circumstances. But they did, willing to accept almost anything if they could secure an education.

Now it is not necessary to explain that since the earthquake the situation regarding boarding places is far worse than ever before. Thousands of houses which were open to them then were destroyed. As a result many of them had to find places far removed from their universities, which entailed long journeys back and forth, and where they did not have even the few conveniences which the city houses possessed.

In our Tokyo church it is with this class of students that most of our work is done. For the most part they come from middle-class homes. They have but little money, and this is largely provided by their hard-working families. With the little that they can spend for board they can not expect to live in a very good place. They accept what they can get as a matter of course, and do their work faithfully.

It is evident from this that the opportunity for reaching students through such an institution as the Perin-Cate House was never greater than it is to-day. It will meet a crying need, and make it possible for us to get a firmer and a longer hold upon the students who will live in it.

But now is the accepted time in more senses than one. Japan is growing rapidly, and its increasing population causes an insistent demand for land. As a result prices for real estate are constantly getting higher. Land which five years ago could have been purchased for $12,000 can not be bought to-day for less than $18,000. Material and labor have likewise increased in cost. As far as can be seen there is no prospect that prices will go down. In fact, everything indicates that they will continue to rise. If therefore we are to build it ought to be done as soon as possible in order that we may both serve the student when he is in need of help and save money.

But we believe that the strongest reason of all for building this dormitory for young men is to be found in the opportunity it presents of permitting us to show our friendship for Japan. If our politicians have been discourteous, let us hasten to repair the damage by doing all that we can to make it known that the exclusion act passed by Congress does not represent the sentiment of the Universalist Church in America.

Our workers in Japan are all ready to push this project. Mr. Ito is impatiently waiting to assume charge. He has made a thorough study of similar dormitories operated by other Missions, and is in a position to carry forward the work wisely and economically. The one thing which we must and can do is to furnish the sum required to purchase the land and erect the building. Let us face this task gladly, and respond so generously that before another year passes the Perin-Cate House will be a reality.

Say It with Dollars

Fred C. Leining*

AMERICA and Japan—friends or foes? This question is to be found on both sides of the Pacific Ocean. It is a matter in which the other nations of the world are interested. "My answer to the question," said the Rev. Sidney L. Gulick, D. D., at the annual meeting of the American Board (Congregational) in Providence on Oct. 24, "is that the situation is dependent upon America's policy. Whether America is to be a friend depends upon what the Christian Church says in answer to the question. The answer must be more than an emotional response. We must have clear knowledge and determined wills. America is either going selfishly and insolently into world affairs or America will deal with other nations with good-will, justice and brotherhood."

"The Challenge of the Present Crisis" is the little book by Dr. Harry Emerson Fosdick in the war days with a big message. Friend and foe are interested in any statement made by Dr. Fosdick. In his study of the world crisis, he wrote as follows: "The cause of missions has too often been presented in its significance for individuals alone; it has been pictured only as the snatching of souls one by one from ruin. But this crisis in the world's life challenges us to balance our view of missions with a more social concept of their meaning. The missionary enterprise is the Christian campaign for international good-will. What the nations, through their governments, will slowly learn to do, loath to leave old precedents, bound by the sectarian narrowness of national loyalties, Christians must do now and do with a lavish generosity that they have not practised hitherto."

The greatest apostle of universal good-will, St. Paul, said to the Christian Church: "Be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

While other denominations report a serious decrease in receipts from churches during this year of industrial depression, the Board of Foreign Missions of the Universalist General Convention is reporting a decrease of only twenty dollars as compared to the report of 1923. The income from our funds for the year shows an increase of $264.89 over last year. The combined figures give a total of $12,974.04, which is the largest amount ever sent in one year to the office of the National Secretary for our work in Japan. This figure does not include the amounts received by the Women's National Missionary Association. The year brought an increase in the expenses of the Mission, with the result that this department of the General Convention has a deficit of $5,205.54.

The members of the Board rejoice in the increase of interest of our churches in this enterprise of international good-will. As the interest rises the

*Fred C. Leining is Chairman of the Board of Foreign Missions of the Universalist Church.

contributions rise. The more people know concerning what is actually being done in Japan under the auspices of their Church, the more they will give in missionaries and money. We must realize that our total contributions amount to a small sum as compared to what other denominations are doing and to what Universalists are really able to do. The Church at home is not giving as yet as generously as our missionaries on the field are giving by their lives. But this is certain, our people are rising to the vision of a world Church and very soon they will be contributing the entire amount needed in the budget of the year. We have estimated the amount needed for 1925 as $15,508.33. With $20,000 our representatives will be better able to do what we want them to do.

So, then, churches, Sunday schools, Young People's Christian Unions, Mission Circles, Clara Barton Guilds, Men's Clubs, and all other organizations, the one way to encourage and gladden the hearts of the Stetson family, of the Cary family, of Miss Hathaway, of Mrs. Rowe, of Miss Kent, of Miss Kirk, of the Ayres family, of the Lobdell family, and of Miss Bowen, now preparing for service, is to provide the finnacial co-operation that the great cause needs and deserves. Match their deeds with dollars.

Our Prayers Together

Margaret Denton

THANKSGIVING

MAN'S mind turns so constantly to the concrete and tangible that all thanksgiving is usually interpreted as an expression of gratitude to God for blessings that have been received. When regarded in this light, thankfulness is necessarily restricted to special times and occasions, and is not a spontaneous outpouring of spirit in acknowledgment of all the good that has been, is being and will be achieved. True thanksgiving is an unchanging, unlimited capacity to understand God's presence in the universe.

If we believe in the ultimate victory of good, if we regard the difficult immediate step forward as an advance in an ever-progressing movement, can we do otherwise than thank God? We must attain this perspective. We must learn "to see life steadily and see it whole," and recognize its fundamental soundness. It is this perception of the world which inspired the Psalmist: "O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving and make a joyful noise unto him with psalms." (Psalms 95 : 1, 2.)

We must not only have the penetration to separate the chaff from the wheat, but we must have faith in man's willingness to plant only good seed. Through an understanding of man's motives and aims, through breadth of charity and abundance of sympathy, we must confidently overlook his failures and triumph in his achievements.

As a man thinketh in his heart not only is he but will he be. If our hearts are truly grateful, we shall forsake the limited and personal and gain the freedom and peace that results from a world point of view. We shall learn that to be thankful one must not only be receptive to all good, but actively enlisted in its furtherance.

Saturday, November 22

In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus. Phil. 4 : 6.

O Thou who hast sent us on our pilgrimage, well knowing that we must encounter trials and temptations, abide with us that in the midst of our changes we may have stability and peace of heart. When we are vexed and troubled, be Thou our serenity of spirit and the rock of our safety and repose. We thank Thee for guidance hitherto and for the assurance of Thy promise for the remaining days. And may we always live before Thee in truth and righteousness, as becometh good followers of our Lord Jesus Christ.

Sunday, November 23

Blessed is the people that know the joyful sound: they walk, O Lord, in the light of thy countenance. In thy name do they rejoice all the day; and in thy righteousness are they exalted. Psalm 89 : 15.

O God our Father, we thank Thee that Thou changest not amid our changes and art not weary in our weariness. In trials that come suddenly, we would take refuge under the shadow of Thy wings. In dull and weary hours, be Thou our joy, that we may do our work as in Thy sight. Let darkness bring assurance that Thou art still our light of life. Make our enjoyments higher and dearer with a sense of Thy continual presence. Teach us to use Thy gifts of loving-kindness for aid and sympathy to others. So let our quiet be a reflection of Thy peace, and drudgeries seem but as stones and briars of the path in which we walk with Thee.

Monday, November 24

The Lord is my strength and song, and he is become my salvation. This is my God, and I will praise him; my father's God, and I will exalt him. Ex. 15 : 2.

Teach us, O God, to remember always that we are Thy children and to go with singing hearts along our way of pilgrimage. Put the new song in our mouth, that its melody of praise may cheer our hearts when trials come, and speak to others of Thy presence and Thy joy. Give us the childlike faith that rests upon Thy fatherly provision for the life on earth and Thy large promise for the life that is to come, and in simplicity of trust and purity of love enable us to grow out of all stain of sin and deformity of character into Thine image.

Tuesday, November 25

O give thanks unto the Lord, for he is good, for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he redeemed out of the hand of the enemy. . . . O that men would praise the Lord for his lovingkindness and for his wonderful works to the children of men. Psalms 107 : 1.

We lift up our hearts to Thee, O God, in grateful remembrance of the gifts and blessings which have crowned our days. We bless Thee for opportunities of knowledge, for innocent enjoyment and helpful service. Thou hast comforted us in sorrow and upheld us in the time of doubt and fear. Food and raiment and shelter are from Thee, and Thou givest us power to overcome temptation. Love is Thy gift, and faith and hope of better days to come; and Thy presence is our continual delight. Blessed be Thou, O God, with honor and thanksgiving, through Jesus Christ our Lord!

Wednesday, November 26

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present nor things to come, nor powers, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. 8 : 37, 38.

O Lord, our Lord, who hast called us to the way of suffering which was the way of power and glory for our Lord Jesus Christ, so uplift and sustain our hearts that we may endure to the end, finding joy amid distress and bringing faith and courage to the burdened and heavy-hearted. We thank Thee for Thy unfailing confidence in us as loyal children of Thy house. We praise Thee that Thou hast kept us hitherto from defeat and despair, given us happy hours, true comradeships of heart, glad foretastes of that joy of overcoming which is to be fulfilled in Thy presence. Let not Thy guiding and correcting hand depart from us in any valley of the shadow, nor in the perils of our unclouded hours. For Thou art the source of courage and delight, and to Thee we would continually return with grateful hearts for Thy overflowing bounty and Thy considerate and unwearying care.

Thursday, November 27

O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches. . . . Let the glory of the Lord endure forever; let the Lord rejoice in his works. Psalms 104 : 24.

O Thou, who hast made the earth so fair and shaped our eyes that we might see its beauty and our ears that we might hear its melody, we thank Thee for the gift of life and for Thy presence that is life's abiding happiness and hope. Fix our hearts on heavenly things; but let us not despise the earth which Thou hast made our dwelling place. In Thy love let it be to us the house of God, the very gate of heaven. Let Thy holy will be done in us from day to day. Help us to be patient in life's trials, strong in its temptations, immovable in faith and courage, ever looking for the tokens of Thy presence and the hope of Thine appearing. Be Thou not far off, but near, O Thou our spirit's Life and Joy!

Friday, November 28

Thou makest the outgoings of the morning and the evening to rejoice. Thou visitest the earth, and waterest it. . . . Thou waterest its furrows abundantly; . . . Thou blessest the springing thereof. Psalm 65 : 8.

O Lord, our confidence and joy, how many are Thy gifts and how patient is Thy love! We thank Thee that Thou hast given us life in this fair world and strength to meet its claims upon us. Thou givest the fruits of the earth and the pleasures of eye and ear for our enjoyment. Thou hast brought our fathers to this goodly land and helped them in their time of need. We bless Thee for progress and hope, the divine Fatherhood that makes our lives secure and for Thy love that overbrims the cup of joy. Help us to be grateful in remembrance and happy in our work. Give courage, faith and love that make us more like Thee.

((Prayers this week are taken from "Prayers and Thanksgivings for a Christian Year," by Isaac Ogden Rankin (Pilgrim Press).

The Tribute of a Son to a Father

IN *Collier's* for Oct. 18, Bruce Barton tells the story of the twenty-fifth anniversary of his father, the Rev. William E. Barton, D. D., as pastor of Oak Park Congregational Church of Chicago, under the title, "A Shepherd of the Sheep."

Bruce Barton is head of an advertising firm in New York City, a contributor to the *American Magazine* and *Collier's*, the author of "It's a Good Old World," "Better Days," and other books. He has been editor of a number of different weeklies. He received a letter from the Oak Park church telling him that his father was to preach his twenty-fifth anniversary sermon, and they would like to have all the children back. So, as he says in the article, he took the Twentieth Century Limited on Saturday and commuted one thousand miles to church. His article takes us back to the first Sunday in Oak Park that Dr. Barton preached, when a little woman, his mother, followed by four boys of assorted sizes, and a girl, the tallest boy and girl being red-headed, went up the aisle of the church while the good sisters whispered, "There they go," and added, "He has a big family." This article describes in a most charming way Bruce Barton's Sunday morning walk around Oak Park before the twenty-fifth anniversary sermon, and the changes that had taken place. In the following words he gives a picture of a good pastor's twenty-five years of work:

> What varied work! What numberless folks came to that parsonage at all hours for help.
>
> Once when a Sunday school convention was held

in the neighboring city there were eighteen persons, besides the family, sleeping in the parsonage. Always there was somebody. "Never since we were married," said the minister's wife a bit wistfully, "never once have we been alone."

These are some of the folks, besides the family, who lived with the minister from time to time:

A colored boy whose drunken father beat him. He came crying to the door one night and the preacher took him in. He stayed fourteen years. When he came he could not read or write; he did not even know how old he was. When he left he had been graduated from college and professional school with the preacher's help, and is to-day a practising physician.

A girl whose family had cast her off because of one mistake. She stayed ten years, went through school, and is the mother of a household.

A boy who wanted college, and could have it only if some one would give him a home.

Returned missionaries, living in the parsonage a few days or a few months, until they should decide where to settle. College professors and poor preachers, temporarily out of work. Former parishioners; relatives; *always* some one.

A full life, but what a life! If the community demands much, it gives much in return. If it casts its burden upon the preacher's shoulders, it takes genuine delight in putting out of his path as many of the little worries of life as it can. If it makes deep drafts upon his emotional nature, it pays for them by surrounding the parsonage with an atmosphere of loyalty and love.

There was never any want in the parsonage; never any complaint. The years of the minister's work went on. The children grew up and left for college. New faces appeared in the church pews. The minister began to be called upon to marry some whom, as children, he had baptized. There was hardly a home in the congregation where he and his wife had not entered to share in some rejoicing or to comfort in some grief.

"We are growing old," he sometimes said to his wife. But they were not growing old. People who love and are loved in return keep a long time young.

Of the universary sermon he says this:

The preacher did not seem very much older; the man himself did not feel much older. Surely it could not have been twenty-five years since that first Sunday! Why, it's a big slice of a lifetime. Surely not twenty-five years!

The preacher spoke of the work of the years, and the greater work that the church would do. Looking forward, thought his son; always looking forward—that is the secret of his strength.

He remembered how a college student had come to the preacher once filled with doubts.

"The church is losing ground," said the college student. "The world is growing worse; we live in evil days."

"Yes," answered the preacher quietly. "It is so, and it always has been so. Do you know that when the prophet Jeremiah lived things were so bad that he almost despaired of any improvement? Do you know that in the year 1800 Christianity had reached so low an ebb in this country that there was only one professing Christian in the undergraduate body at Yale?

"Yet there came better days following Jeremiah; there came a great revival in the early eighteen hundreds. The world is always on its last legs; the church is always doomed; the new generation is always less thoughtful, more selfish, than the old. Yet the world goes on; the church moves forward; thoughtless youth is soon transformed into thoughtful maturity. And God reigns."

The story renders a distinct service in calling attention to the opportunities in the Christian ministry. It has been said, so often that it has lost its effect, that there are rewards in the ministry which money can not buy. Bruce Barton describes some of these rewards in this article.

Our readers are familiar with the name of William E. Barton, as we publish each week his "Safed the Sage." Universalists also know him as the recent Moderator of the Congregational General Council, who preached the sermon—"As the causes for division between Congregationalists and Universalists no longer exist, why should they keep up separate denominational organizations?" In addition to the twenty-five years of work in Oak Park and his work for the denomination at large, Dr. Barton is the author of twenty or thirty books. He is a nephew of Clara Barton, and the author of her biography.

* * *

CHILD LABOR

Though the election is over and the people of Massachusetts have voted against the amendment—which appeared on the ballot as a referendum— the battle has just begun. We print the following as an illustration of the misunderstanding caused by the propagandists against the amendment. We have other interesting documents which we shall give to the light of day.

To the Editor of the Universalist Leader:

In the Oct. 18 number of the *Leader*, D. H. gives a lengthy discourse in favor of the child labor amendment. He would have a country full of lazy dependents, living upon the labor of others, probably not nearly as able to work as they are. American children would be everything but blessed by such a law, while a lot of foreign children living to the age of eighteen with no employment would be apt to be everything but the country's blessing! We now have plenty of young men under eighteen who are not really desirable assets. Satan finds mischief for idle hands is a very true saying. Children must do something! If not provided with some kind of employment then it must be mischief. I know a number of young people under the age of eighteen, who have no one under any legal obligation to do for them. They are able to pay their way and earn their own living. Shall they be made paupers by law, dependent for the bread they eat? There should be no slaves in this country. The child should not be a slave, neither should the parents be slaves to the child. All work and no play makes Jack a dull boy. But all play and no work makes him a dunce. If all people could raise their children without work methinks the result would be very undesirable. There is much more reason why such a law should not pass than why it should.

Mrs. J. H. Gavitte.

Springville, Pa.

You will be surprised when I tell you that D. H., the other member of the editorial staff, and myself, feel much as you do about the various points which

you raise. We all agree that labor is one of the greatest things that can come into the life of a child. For example, a friend told me that when he was five years old his father sent him to drive a cow four miles to a neighbor's, and that this early responsibility on the farm was one of the greatest things that had come to him in his education. I had to take care of our big horse when I was so little that I had to climb on a chair to curry the top of his back, and my father paid me $1 a week for all this work. I also had a little garden which I worked, and kept chickens and sold eggs, and I wouldn't part with that experience for anything that college gave to me.

You are quite right that "Satan finds mischief for idle hands." You are quite right also that there are many young people under eighteen already paying their way in the world and growing up to useful manhood and womanhood. Now why do I agree so fully with you and yet support the amendment to the Constitution giving Congress the right to pass laws abolishing child labor in the different states? And why do you oppose that amendment?

You oppose it because you misunderstand it. You think it means passing a law forbidding children to work under the age of eighteen. You think it would stop farmers from having their children pick up potatoes or do the other little chores. That is the last thing contemplated by it. In the first place it isn't a law. It is simply telling Congress that they can pass such laws as they think the country needs. If we can't trust our Congress and President then we had better give up having a republic. In the second place it is needed because, unfortunately, in some of our states little children are put to work at eight, ten and eleven, kept at machines all day in factories, and deprived of an education. Many of them are children of foreigners who do not have our American ideas about the necessity of education for everybody and who do not realize how important it is, where the people rule the country, that all the people understand what they are doing. It is to stop this great evil that we are pushing this amendment. We mustn't blame too much the Southern states which have these laws, because many of the mills where things are worst are owned by rich Northerners.

I feel sure that when you understand this thing you will give it your vote. I hope and pray that you may have wisdom from on high to give us your help.

The Editor.

* * *

THE MISINTERPRETED TEXT

To the Editor of the Universalist Leader:

I have read, with proper appreciation, in the *Universalist Leader* of Oct. 11, an article by Mr. George C. Felch, in which he takes exception to my interpretation of the parable of the sheep and the goats as published in the *Leader* of Sept. 6; and I notice that he particularly criticises my statement that "so far as the record shows, Jesus never used the term 'my brethren' with reference to any other persons than his little company of disciples."

"Well, let's see," he says. "How about Mark 3 : 32-35? 'And the multitude sat about him; and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister and mother.' "

Slightly misquoting the last verse of this scripture, by writing "brethren" instead of "brother," Mr. Felch would have us believe that Jesus applied it not only to all of the multitude to whom he was speaking but, inferentially, to all of the rest of mankind; whereas the passage itself distinctly limits application to those who "do the will of God."

Furthermore, if he had examined the parallel passage in Matt. 12 : 46-50, he would have seen that Jesus applied it specifically to his little company of disciples. For, according to Matthew's account of the incident, when he was told that his mother and brethren were seeking to speak to him, "*he stretched forth his hand towards his disciples*, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Mark tells us to whom Jesus spoke those words, but not to whom he referred. Matthew adds to Mark's statement the required information, and confirms my assertion that, so far as the record shows, "Jesus never used the term my brethren with reference to any other persons than his company of disciples.

That my interpretation of the parable is "surprising" to Mr. Felch, and that it "sounds strange" to him "when coming from a staunch Universalist," simply shows that he is not familiar with the works of our most distinguished Universalist exegetes. He may find the same interpretation in the first volume of Paige's Commentary—a monumental work of scholarship, which, if I mistake not, is being sadly neglected in these days. As an aid to a correct understanding of the New Testament, it is better than all of the "higher criticism" ever published.

As for the virtue of an all-embracing humanitarianism, let no one suppose that I intend to belittle it. It is essential to Christianity, and is beautifully and cogently illustrated by the parable of the Good Samaritan. But the parable of the sheep and the goats is "another story," with its own distinct meaning—which began to be fulfilled when, in obedience to the express commandment which their risen Lord had given to them, the first disciples went forth among "all of the nations," preaching the glad tidings of the kingdom of God, and practically saying, every one of them, as Paul said to the Corinthians, "Now then ye are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

Edwin C. Sweetser.

Dr. Frederic W. Perkins at one time characterized the passages in Mark 3 : 32-35 and Matt. 12 : 46-50 as follows: "While not in set terms a proclamation of universal brotherhood, they contain an assertion of the spirit of universal brotherhood because they are basing brotherhood not on racial or class distinctions, or even family ties, but on a spiritual basis of fellowship in a common service."

Jesus heard that his mother and brethren were without, seeking to speak with him, probably draw him away. A great wave of loneliness passed over him, and he said in substance, "Whoever ministers, whoever expresses my ideals, whoever obeys the God I teach, is my brother."

The correspondence does Dr. Sweetser an injustice. It puts him in the light of asserting that Jesus did not hold broad humanitarian views. That he is quick to deny in this letter. We don't see the point of raising this purely verbal issue. It is acting as if we had all the records, which we have not. We have enough to show that one thing we can be absolutely sure about is the world-wide love and sympathy of the Master. What is the test of brotherhood? The test is ministering to some one.

Editor.

* * *

A GROUP REPRESENTATIVE OF THE BEST

To the Editor of the Universalist Leader:

An occasional article has appeared in the *Leader* concerning some "representative Universalist layman."

I am moved to write concerning a group of men who are representative of the very best standards in church government boards.

It has always been my good fortune to be associated with men of the highest integrity, devotion and a clear understanding of the mission of a church.

I speak of the vestry of the Universalist Church of the Messiah because it has made a record that seems to me rather unique.

Some other minister may rise up and say, "My board can beat that."

So be it, but this is the story.

The vestry of this church is composed of busy men, most of whom travel many miles every day to business, yet they meet monthly on the third Wednesday evening and in more than four and one-half years I have never known them to fail to secure a quorum.

There are thirteen members of the Board; last evening ten were present.

Just one of the ten lives within walking distance of the church. The other nine covered an aggregate of about 150 miles for the round trip.

One man lives fifteen miles distant. He had previously come into the city to business and returned to his home for dinner.

I am well aware that Universalist churches the country over have men just as loyal, and it is such interest and sympathetic co-operation granted so generously by men who would not give so much time and energy to any cause that did not appear to them as vital, which casts about the future a glow of radiant promise.

H. E. Benton.

Philadelphia, Oct. 16.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of Eating the Bow-Wow

The children that have been born unto Keturah and her husband, behold, they are scattered afar; but from time to time they come home to us. And there is no Money that we spend more cheerfully, or ever have spent, than that which bringeth us together that we may look each other in the face and continue to be One Household.

And at Thanksgiving they came unto us. And the little sister of the daughter of the daughter of Keturah did not remember any previous Thanksgiving, neither did she know that all her life she had been an occasion of Thanksgiving unto me and unto Keturah and unto her father and mother and her brother and her sister. And she watched the preparations with Keen Interest. And when the Large Turkey was brought into the kitchen to be prepared for the Oven, she beheld it, and she called it Bow-Wow. For it was nearer the size of such Bow-Wows as she knew than it was to any other thing with which she might have compared it. And when it came to the Table, it was somewhat changed, but she still recognized it, and clapped her hands and hailed it Bow-Wow, and gleefully accepted her slice of Bow-Wow and asked for more.

Now I and Keturah have been educated by our children; and our vocabulary hath been enlarged accordingly. And we and all those present at the table accepted the new name, and the plates were passed back for second helpings of Bow-Wow so long as there remained anything either of the Bow-Wow or of the appetite. And such names when once they are admitted to the vocabulary of our family do not disappear, but are brought forth again when they are needed. So at Christmas time we all dined upon Bow-Wow, and when Thanksgiving cometh again it shall be Bow-Wow that we eat.

I have considered these matters as they relate to the names of things that we use and enjoy, and the manner in which we accustom ourselves to the words we use. The rose by any other name might or might not be as sweet, but if the name of Romeo had been John Smith and not Mr. Montague, then had Juliet's father, Mr. Capulet, found no fault with this correct young man who sued for the hand of his daughter, and Mr. Shakespeare would have had to crib a plot from somewhere else.

Now the change in the name of a thing doth not of necessity change the thing itself. Neither is it always a matter of necessity that a name should be changed when in process of time the thing itself doth change. But things sometimes change sadly while names remain. When a little child doth call the Turkey a Bow-Wow, that is occasion for Merriment, and it minisheth not at all the goodness of the Turkey, nor the Stuffing, nor the Gravy nor the Cranberries. But it were rather a Grim and Sad joke if there were to be a Thanksgiving Day and no Giving of Thanks.

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JAPAN MISSION CONTRIBUTIONS

Received by the General Convention for the Year Ending Sept. 30, 1924

Alabama:		
Brewton	$ 25.00	
		$ 25.00
California:		
Los Angeles	30.00	
Long Beach	15.00	
Oakland	75.00	
Pasadena	9.00	
Pomona	3.00	
Riverside	75.00	
Santa Ana	10.00	
Santa Paula	24.59	
		241.59
Colorado:		
Denver	25.00	
		25.00
Connecticut:		
State Convention	760.20	
Bridgeport	25.75	
Brooklyn	10.00	
Danbury	17.05	
Hartford	72.00	
Norwich	30.00	
Stafford	85.00	
		1,000.00

District of Columbia:		
Washington	145.09	
		145.09
Florida:		
Terra Ceia	5.00	
Tarpon Springs	10.30	
		15.30
Georgia:		
Livonia	2.00	
Mulberry	10.00	
		12.00
Illinois:		
Avon	20.00	
Chicago, North Shore	13.00	
Chicago, Redeemer	50.00	
Chicago, St. Paul	94.90	
Clinton	10.00	
Elgin	75.00	
Galesburg	75.35	
Hutsonville	5.00	
Joliet	75.00	
Le Roy	6.25	
Oak Park	100.00	
Sharpesburg	5.00	
Table Grove	5.00	
		534.50
Indiana:		
Waldron	4.00	
		4.00
Iowa:		
Mitchellville	20.76	
Waterloo	25.00	
Webster City	6.00	
		51.76
Maine:		
Augusta	41.50	
Biddeford	20.00	
Bethel	20.00	
Dover and Foxcroft	11.69	
East Sumner	1.35	
Guilford	36.35	
Gardiner	40.00	
Hiram	3.16	
Lewiston	5.00	
Norway	35.00	
Oakland	3.00	
Paris, West	30.00	
Portland, Congress Square	100.00	
Portland, Messiah	35.00	
Rumford	9.50	
Sangerville	10.00	
Skowhegan	5.00	
Waterville	36.71	
Winthrop	5.00	
Yarmouth	6.80	
		455.06
Maryland:		
Baltimore	25.00	
		25.00
Massachusetts:		
Amesbury	6.70	
Arlington	75.00	
Attleboro, Murray	554.25	
Attleboro, North	100.00	
Boston	5.00	
Boston, Charlestown	60.25	
Boston, Roxbury	150.00	
Brookline	144.00	
Cambridge, First	34.58	
Cambridge, Porter Square	45.00	
Cheshire	5.00	
Eastham	5.00	
Essex	15.00	
Everett	100.00	
Fitchburg	100.00	
Franklin	274.13	
Gloucester, Annisquam	25.00	
Greenfield	1.35	
Hardwick	15.00	
Haverhill	100.00	
Lawrence	153.00	
Leominster	15.00	
Lowell, Grace	31.25	
Marblehead	12.00	
Marlboro	18.47	
Malden	56.34	
Medford, First	50.00	
Methuen	26.35	
Monson	45.00	
Newtonville	20.75	
Norwell	15.00	
Orange	30.43	
Orange, North	12.00	
Orleans	20.00	
Peabody	35.00	
Plymouth	4.76	
Quincy	15.00	
Rockport	30.00	
Salem	101.35	
Shirley	15.35	
Somerville, West	35.00	
Somerville, Winter Hill	54 70	
Springfield, First	110.00	
Wakefield	19.48	
Waltham	75.00	
Westminster	10.00	
Worcester, First	225.00	
Weymouth, First	6.50	
Weymouth, North	25.00	
		3,082 94
Michigan:		
Concord	30.00	
Decatur	5.00	
Detroit	171.00	
East Liberty	15.00	
Farmington	5.00	
Horton	20.00	
Lansing	20.00	
		266.00
Minnesota:		
Minneapolis, Redeemer	270.00	
Viola	5.00	
		275.00
New Hampshire:		
Dover	40.90	
Kensington	10.00	
Kingston	10.00	
Nashua	3.00	
Woodsville	31.67	
		95.57
New Jersey:		
Newark	150.00	
Morristown	50.00	
Hightstown	20.00	
		220.00
Nebraska:		
Minden	25.00	
		25.00
New York:		
Binghamton	25.00	
Albion	5.00	
Brooklyn, All Souls	95.00	

Brooklyn, Our Father	150.00	
Canandaigua	25.15	
Central Square	13.00	
Cicero	10.00	
Danville	2.50	
Dexter	10.00	
Dolgeville	47.35	
Henderson	4.00	
Hornell	20.06	
Hamlin	5.00	
Little Falls	9.65	
Livonia (Bloomfield Ch.)	10.05	
Minden	5.00	
Morris	15.00	
Orleans	1.00	
Perry	65.00	
Salisbury Center	11.80	
Southold	15.00	
Syracuse	50.00	
Victor	17.40	
Winthrop	8.50	
Westfield	5.00	
		625.46
Ohio:		
Belleville	9.37	
Caledonia	15.00	
Cincinnati	105.00	
Columbus	60.00	
Little Hocking	15.00	
Lyons	15.00	
Mason	15.00	
Milford	15.00	
Mount Gilead	15.00	
North Olmstead	30.00	
Olive Branch	15.00	
Plain City	15.00	
Springboro	15.00	
Springfield	2.00	
		341.37
Pennsylvania:		
Girard	32.00	
Hop Bottom	6.00	
Linesville	10.00	
Philadelphia, Messiah	235.75	
Scranton	157.90	
Sharpesville	15.00	
Smithton	4.80	
Tidioute	3.00	
State Church	10.00	
Sheshequin	1.00	
Towanda	4.37	
		479.82
Rhode Island:		
Pawtucket	40.00	
Providence, East	46.50	
Providence, First	200.00	
Providence, Mediator	251.00	
Valley Falls	18.00	
Woonsocket	152.35	
		707.85
Tennessee:		
Chattanooga	4.87	
		4.87
Texas:		
Harlinger	4.00	
		4.00
Vermont:		
Bellows Falls	33.00	
Derby Line	57.50	
Ludlow	4.00	
Morrisville	7.00	
Rutland	30.84	
St. Johnsbury Center	8.25	
Springfield	18.25	
Tunbridge	2.00	
Williamsville	3.17	
Woodstock	25.00	
		189.01
Wisconsin:		
Honey Creek	5.00	
La Crosse	15.70	
		20.70
Canada:		
Halifax	11.58	
North Hatley	5.00	
		16.58
		$ 8,888.47
General Sunday School Association	$1,250.00	
Miss Kirk, collections	70.78	
Young People's Christian Union	900.00	
Income from Funds	1,831.58	
W. U. M. A. of Vermont and Canada	12.50	
		4,064.86
Total receipts		$17,953.33

* * *

THE KENTUCKY CONVENTION

Thomas M. Murray

The Kentucky Universalist Convention was held at the Beulah church, Oct. 23 to 26. It was opened Thursday evening, Oct. 23, by the president, Mr. Carl H. Williams, who gave a fine address on the present and future outlook for our faith in Kentucky.

The Friday morning session was devoted to the usual routine work of the Convention, after which the Superintendent gave a brief report, the substance of which was as follows: Since July 6, 1924, the Superintendent has preached sixty sermons, or four sermons a week, sent out 200 cards and fifty letters advertising the services, and traveled several hundred miles.

Following the report, the Rev. John Edwin Price, of Cincinnati, Ohio, delivered a splendid sermon. His subject was, "I, the first man of earth." I may further add that his sermon surely succeeded in stirring up the cosmic dust. It proved as helpful as it was delightful.

Friday afternoon's audience was more than pleased with the two good addresses given by Mr. Herbert Williams, of Crofton, and Mr. Chester Wilkey of Dawson Springs.

At the Friday evening service Mr. Price delivered another inspiring sermon, which was greatly enjoyed and appreciated.

Saturday morning, at 11 o'clock, the pastor preached a sermon on the subject: "Our Victorious Faith."

Again, at the evening service, Mr. Price preached, on the subject of intelligent giving. The sermon bore much fruit. It inspired the people to give generously to the support of the work in Kentucky. The church was filled to its capacity, and there were more outside than were crowded into the church.

Sunday was another red letter day in the history of the Beulah church. The people came in great numbers. And again more worshipers were outside the church than were fortunate enough to get inside.

At the morning service the pastor preached a sermon on the subject: "The Mercy of Hell." Following the service a lady joined the church.

After dinner Mr. Price preached a sermon on "What's the Big Idea—Why So Many Troubles?" It was a fitting climax to a good and profitable Convention.

The Convention was a big success. The weather was ideal, the attendance was excellent, the enthusiasm was contagious. Also the sermons and addresses were generously received, and we succeeded in getting our message to a great company of people.

Understanding Our World

The Outlawry of War

TESTING THE PACT OF PEACE

H. N. Brailsford

Has mankind grown incurably pessimist in these post-war years? If one Power during this past week had done an evil deed, all the newspapers would have found for the news their loudest type and their noisiest headlines. If Italy had occupied Corfu again, as she did a year ago, not even the prospect of an election would have relegated the bad news to the back pages and small type. Forty-eight nations have in fact done a good deed, which makes a new chapter in the history of civilization, and we receive the tidings without excitement, and, what is stranger still, without surprise.

We do well to rate highly the two achievements of MacDonald's foreign policy which preceded it—the recognition of Russia and the agreement of London, which began the reconciliation of France and Germany—but the fact that under the inspiration of his speech, with the full and enthusiastic collaboration of the French, the delegations of eight-and-forty peoples have actually pledged themselves to settle every international dispute by arbitration or conciliation, through the machinery of the League—that seems to me the biggest and the happiest thing which has happened in the world since the Peace was marred at Versailles. Warmly as we must thank MacDonald, and the British delegation which has helped to give a workman-like form to his policy, it would be ungenerous to stint our praise of Herriot and our gratitude to France. For once she has pioneered.

For without a moment's hesitation she has actually signed, not merely the Geneva Protocol, but the "optional" clause of the Hague Statute, by which she binds herself to go to arbitration in all justiciable disputes. She has done it, moreover, in the handsomest possible way, without a single reservation, though the Genevan settlement would have permitted reservations. M. Herriot, by this act, has conceded what all his predecessors had refused, the willingness of France to submit the interpretation even of the sacred Treaties of Versailles to the decision of an impartial court.

The full and final text of the Geneva protocol, which it was so hard to judge when only telegraphic summaries were available, is before us at length, together with the official commentaries of M. Politis and M. Benes. It is true that it does not depart widely from the Covenant of the League, and yet it marks an immense advance upon it. It lays down, as the Covenant did not, the absolute obligation, in every conceivable dispute, to submit to some form of arbitration or conciliation. Not only is this bold idea recognized plainly for the first time; the procedure for the peaceful settlement of disputes is notably improved. The weakness of the Covenant was that it regarded the Council of the League as the chief instrument for the settlement of political disputes—those, that is to say, which are unsuitable for legal decision. The Council, however, was the old Concert in a new form. On it sat the representatives of governments, sometimes Ministers, sometimes Ambassadors, men whose office forces then to look at every question from the standpoint of the interests of the state which they represent. They were bound to consider—for example, in the Silesian dispute—not solely, perhaps not chiefly, the interests of the people of Silesia. In the new protocol, the Council remains the body responsible for the settlement of disputes, but it is evidently expected that it will often, perhaps usually, delegate the actual work of conciliation to a Committee of Arbitrators, men known for their probity and independence. In choosing this committee and its chairman, the contending states will have a say and a right to challenge one name or suggest another.

One loophole for a "tolerated" war remains, owing to the dramatic intervention of the Japanese delegate. The domestic affairs of any party to a dispute are, if the Court rules that its matter comes under that head, excluded from compulsory arbitration. But it struck Japan that she might be involved with America in a dispute over the rights of her emigrants. Our war with the Transvaal was such a dispute. The Court might rule, however, that the legislation of the United States regarding Asiatics is a purely domestic question. What then? Japan would have no peaceful means of redress. Would she, if she pressed her dispute to the length of an armed quarrel, though her grievance might be intolerable, be an "aggressor" liable to be outlawed by civilization? That would be a harsh sentence. It was decided that in such a case (turning on a domestic question), if the disputant first carried his grievance to the Council, he would not be technically an "aggressor," if he should thereafter resort to war.

One must regret that this loophole for war remains. But to my thinking, the danger that the legal mechanism of the Covenant may not be as active in redressing wrong as it is stern in repressing war, is now the worst peril before us. The Versailles settlement is stereotyped. No Treaty can be revised (though it may be interpreted) by compulsory arbitration. For necessary change there is no adequate provision. In the old days the Concert could be induced to act, when it saw that inaction, and the defense of the intolerable, must presently lead to insurrection or to war. If every complaint could be silenced with the legal answer that it raised a "domestic" issue, would the League ever act to redress a wrong? Japan's prudent reservation covers many similar cases.

I hesitate still to speak for the I. L. P., but to me at least it seems that a Socialist, unless he is also a believer in non-resistance, must accept the collective responsibility of nations for the safety of their neighbors who abide by the law of civilization. It is clear that we are bound to join in applying economic sanctions. It is equally clear that if the offender is able to resist a blockade at sea, we should then be morally bound to use the fleet; but where and how and in what measure we should be free to judge. To "loyal and effective" action we are pledged.

The gravest issue for our decision comes up when we face Article 16, and realize that if a non-member state, involved in a dispute with a member, were to refuse arbitration, it also would be an "aggressor," and we should be bound to join in action against it. Germany, we hope, will soon be in the League. But America and Russia are outside it. To deal with either in such an event would be a formidable responsibility. If their "aggression" were clear, there is no reason why we should be partial towards their militarism. But in the case of Russia there are complications. Can we expect Rusisa to regard the League Council or its Courts or its Committees of Arbitrators as impartial? To be sure, she would by the new procedure have a say in choosing the arbitrators; she could propose a Nansen or challenge a Churchill. But the fact remains that she would be submitting her case to a Council representing hostile capitalist Governments of which only two as yet have even formally recognized her. She would have to plead on Swiss soil, in an atmosphere whose temperature we may measure by the fact that a Swiss Court acquitted the assassin who confessedly murdered her Ambassador Vorowski. She would know, if her dispute was with Poland or Roumania, that some of her judges would be their allies. If she were to reject the arbitration of the League, would she be morally an "aggressor," in the same sense that Italy or Poland would be? We must exercise caution before we finally pledge ourselves to a document, which might at no distant date involve us automatically in renewal of the Russian blockade. The test of the whole scheme will come at the Conference on Disarmament next June. If Russia will attend that Conference and share in its decisions, there is no longer a danger which need deter us. Without effective disarmament the whole scheme lapses, and no plan of European disarmament which excludes Russia can be effective. —*The New Leader* (*London*).

Home and Children

THANKSGIVING JOY

Stilled the crickets' shrilly cry,
See the wild geese southward fly,
Honking through the leaden sky,
"Now 'tis gray November!"
For the crops all garnered in,
For the overflowing bin,
For loved ties of kith and kin,
Grateful hearts remember—

Sitting round the bounteous board—
To give thanks unto the Lord
For the blessings on us poured.
And in equal measure
Let us not forget to share
With our brothers otherwhere
Of all good gifts sweet and fair—
Of our store and treasure;

Not forgetting e'en the least
Little bird and humble beast;
Let us spread for them a feast—
Make them glad of living!
How our gratitude express
Better than by thoughtfulness,
Others' lives to truly bless,
By the joy of giving!

Louella C. Poole, in Our Dumb Animals.

* * *

A THANKSGIVING FAST

Rose Brooks

"IT does seem wonderful to have a real Thanksgiving family guest!" said Mrs. Martin happily to her Eastern brother, John Preston, as she whirled him home to the ranch from the Chipman station, where she had driven alone to meet him. "I did want the fun of driving you out alone, after all these years," she went on. "As a matter of fact, Ben couldn't leave the packing-house this morning to come with me—they're getting off a big shipment of pears to New York. David and Betty clamored loud and long to come, but this once I was adamant!"

"This whole trip's Thanksgiving enough for me," said Uncle John, "without any special celebration on Thanksgiving day. Think of being set free in a country like this," with a wave at the long sweeps of well-kept orchards and at the circling hills that sheltered the valley on all four sides. "You and Ben are lucky ones! Think of never having to be cooped up in a city, tramping over hard pavements to your office every morning, and home over the same old pavements every night."

"We do love it—all of us," agreed Mother, "but the city's fun, too, you know it is."

"Don't you think of changing it for this," admonished Uncle John. "And as for Thanksgiving reunions, of course they're fine, when it's a family custom, with real sentiment thrown in with the feasting"—

"There'll be real sentiment for all us ranchers, with a real relative present!" said Mother. "You must remember we've been away from New England a good many years and it's hard in this region to assemble even an arc of our family circle, let alone the whole!"

"Those yours?" interrupted Uncle John, spying a racing pair speeding down the road to meet them.

"Mine own," said Mother. "They did well to stay as near home as this," and she slowed the car to let a rosy girl and a stalwart boy climb on the running board.

"You look finer than any fruit I've seen in this valley!" was Uncle John's hearty greeting too.

And Mother, with a protesting, "Oh, John, we don't raise the children for horticultural shows!" turned the car into the home drive.

At dinner that evening Mother announced joyously: "It's so seldom we have a member-of-the-family Thanksgiving guest, that I want all the suggestions anybody has as to how to spend that day. It's still a week away, so all put on your thinking-caps. Scribble your brilliant ideas and drop them in the handkerchief box in my bureau. I'll consider them impartially, and we'll have a real Thanksgiving this year, if we never had before."

The next few days were brilliant with sunshine and warm with the caress of late Indian summer. Uncle John was a boy let loose from irksome tasks. All day he followed at the heels of the orchard workmen, followed Father over the great ranch like a shadow, rode horseback with David and Betty, and spent long hours on the piazza chatting with Mother.

"To-day I must really make my Thanksgiving plans," announced Mother at breakfast, three days before the day. "Don't expect to see much of me, anybody. I haven't read the suggestions yet, but I'll now read them alone in my room, and plan my culinary campaign."

The entire family laughed. "Remember, they're made in earnest," said Father.

"If you want to make us have the finest day, ever, follow them!" sang Uncle John, jumping the piazza rail, and making after Father's brisk figure.

"Oh, Mums, do! Nora'll like to, too!" chorused David and Betty, also making their escape. "We all want to, dreadfully!"

Mystified and curious, Mother ran upstairs to her room and drew from her handkerchief-box a large sheet of paper, neatly folded.

"This is from us all," began the communication. "We've all talked it over together. You didn't say that was against the rules, and we find we all want the same thing, now we have talked it over—but we all think, also, that it's going to be quite a blow for you, because we think you've set your heart on a real old-fashioned Thanksgiving feast, with all the fixings, and instead of a feast, we'd rather have a fast. At least it will seem a fast to you, after all your plans for stuffing of turkeys—and of us! After this long preface, we humbly tell you that we all want to get up at crack of dawn, saddle our steeds—one of us will saddle yours—and gallop for the foothills, with provender for the day in our saddle-bags. We want to cook breakfast outdoors on the rocks by the river bank. (Uncle John says he hasn't ever cooked

his breakfast out of doors!) And then we want to ride to Lost Lake, if there's time, and cook our dinner there. (Uncle John doesn't know how to flap flapjacks!) And we want to get home by starlight, and we'll look after all the supplies we want to take—it's part of the pioneer fun. Yes, we'll take enough—chops and potatoes and everything—and we'll get Nora to put us up sandwiches the day before. Nora might like Thanksgiving day off, who knows? She has a sister in Chipman, hasn't she? We'll motor her in the evening before. Please, ma'am, may we have our wish? We beg to remain,

Your humble and expectant
and obedient,
Family."

"Geese!" said Mother briefly, laughing in spite of her growing surprise. "And me planning to half kill myself and Nora all for the purpose of spreading a feast the like of which was never seen before! And they don't want a single course of it! Well, there's nothing like being adaptable," she went on whimsically. "That's one lesson the West teaches. And, come to think of it—what a sensible family I have!"

Running downstairs she opened the door on Nora, poring over the cook-book, open at Pies.

"Nora, you may have Thanksgiving day off," she said calmly. "You haven't spent it with your sister for some years, have you? Well, this year, you and she are going to have a family reunion. We're not going to have any dinner that day. We're going to picnic from dawn to starlight in the hills."

Fortunately for Nora, there was a chair under her, for she sat down with abruptness. "Ma'am?" was her one word.

At dawn on Thanksgiving morning, a gay cavalcade galloped out of the home driveway, headed for the blue hills. "My! To be alive and on horseback a morning like this!" said Uncle John.

"Whew! what a tiptop breakfast!" sighed Father, two hours later, as the picnickers sat around their smouldering breakfast-fire, and ate the last crisp slice of bacon.

"Hurrah for Uncle John!" sang David, at dinner-time. "He's the best flapper of the flapjack brigade, if he is a tenderfoot!"

"I'm no flapper, even if I am a tenderfoot," thundered Uncle John in mock ire, as the hungry riders topped off a roast-potato-and-chop dinner with flapjacks light as a feather.

"Think of Nora!" chuckled Betty, wiping out the frying-pan with paper napkins. "Think how she'd be washing dishes if we were home!"

Under the stars, the happy picnickers rode toward home, Mother and Uncle John side by side.

"Good day?" asked Uncle John briefly.

"Flawless," said Mother unhesitatingly. "But there's one question in the back of my head, that I haven't yet been able to answer."

"Which is?"

"Which is, why did we go on this glorious spree on Thanksgiving day, instead of one of the other days of your visit?"

"Didn't you want to?" asked Uncle John in quick compunction.

"Of course I wanted to, more than anything, when I found it was what you all really most wanted. But why on Thanksgiving?"

"I guess I was the first to put them up to it," admitted Uncle John. "But when I suggested it, they all voted for it hilariously."

"Plain to see. And nobody's had as good a time as I, only"—

"Well," and Uncle John's voice was as serious as Mother had ever heard it. "It's because I'm so thankful for a taste of this life. I'm coming every summer if you'll let me."

"Let you! If only you'd come for good!"

"I feel 'aliver,' as David says, than I have for a dozen years. All the outdoors you want, any time you want it, these great orchards, the packing-houses full of perfect fruit, floods of sunshine all day long, well, I feel so thankful for a taste of it all, I couldn't bear the idea of staying in the house all afternoon, eating too much part of the time, and drowsing afterward."

"I feel as thankful for all the same things as you do," said Mother with instant understanding, "and wasn't I going to express my thankfulness in the stupidest way! Well, all I have to say is it's the best Thanksgiving I ever had."

After luncheon, the next day, Nora asked incredulously, "And don't you want your Thanksgiving dinner to-day or to-morrow, ma'am, even if it's a day late?"

"No, Nora!" chorused the entire family, still within hearing. "Did you have a good time, Nora?" Father asked.

"Thankful I was for the day, sir," said Nora. "a real Thanksgiving it was, sir."

"That's the idea, Nora," said Uncle John approvingly. "A real Thanksgiving is what we all want—only Thanksgivings are different!"

Seeing that Nora's mind was still at sea and far from at ease, David put in his oar. "It's all right, Nora. Don't you have us on your mind. We'll take you with us next year, and you'll see for yourself. Got any riding-togs, Nora? Old Jerry's as easy as a rocking-horse to ride—and he's the strongest horse on the ranch"—

"Strongest! Indeed, and never will you see me a-galloping to the hills on Thanksgiving morning"—and with vast dignity Nora retired to her own domain.

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* * *

MISPRINTS

Bliss Perry, professor of literature at Harvard, told this story at a banquet in Boston:

"The gem of my collection of typographical errors is the misprinted line that once appeared in 'Godey's Lady's Book:'

" 'I love you better than I love my wife.'

"And yet there are some very nice things in my collection, too. One is a misprinted sentence from an article by Edward Bok about a famous old poet:

" 'I found him greatly aged. His one black hair is now gray.'

"Another very good thing is the mistake made by a New York daily in putting its shipping column head-line over its obituary column and *vice versa*. Thus the paper's readers were shocked one morning to see above the list of deaths the caption:

" 'Passed through Hell Gate yesterday.' "—*Boston Globe.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

The Preparation of Calvin Coolidge

By Robert A. Woods. Houghton Mifflin Company. $1.50.

The latest, and presumably the last, campaign biography of Calvin Coolidge presents a variety of paradoxes. Written by a man who compels respect for his personality and for his labors, it is nevertheless small contribution to our knowledge of the President. It will convince few and enlighten none. In a campaign when personalities count for much, the personality of Calvin Coolidge continues to partake of the nature of mystery. Mr. Woods offers neither unfamiliar data nor noteworthy analysis of character. Of unstinted praise there is much; of critical judgment little.

In general the book strikes three notes. It endeavors to show that Coolidge is progressive, that he is a man of the common people, and that he has strength of character. It succeeds in demonstrating that he has been remarkably faithful to the Republican Party, that he is as ordinary as your next-door neighbor, and that he possesses not less than the common amount of force. When it traces Coolidge's career from city councillor to President, the book is straightforward and accurate. When it insists on Coolidge as an average man, it is successful, but it stoops even lower than the daily journals in giving trivial, irrelevant, and even sentimental details of the Coolidges' home life. When it seeks to portray the President's greatness, it resorts to lofty language largely meaningless.

The temptation is to quote, but it would be unfair. Though paragraph after paragraph drip with bathos, there is underlying it all the almost painful sincerity of the author. This trait, together with a certain fidelity to facts, may console the President's supporters, though it will be little solace to friends of the author. Since partisans of Mr. Coolidge will draw small comfort from the volume, opponents will do well to show compassion. Perhaps the most cheering thought is that campaign biographies seldom survive an election.

* *

Constructive Conscious Control of the Individual

F. Matthias Alexander. E. P. Dutton and Company. $3.00.

Man has been developing for a long time. When civilization was unknown, man's instincts served him very well, but civilization has outstripped man's instincts. If he relies on an instinctive reaction to any given situation, the chances favor his being led astray. Nevertheless we all rely on our instincts all the time. We set a goal and depend upon our instincts to get us to it, whereas we should pay more attention to the means whereby we are to reach that goal. Only as we understand our physical and our psycho-physical processes can we control our actions and direct with efficiency all our strivings.

This, in brief, is the thesis propounded by Mr. Alexander in a book which comes to us impressively recommended by Prof. John Dewey, It is a simple enough statement of what we all know but seldom practise. Mr. Alexander's style is that of a man with a panacea. He is painfully repetitious. Moreover, he constantly gives the impression that he is about to say something tremendously important on the next page—and he never does. It is well known that he himself has effected remarkable cures, but his description of his method is unconvincing. Always one feels that there is more in the book than one realizes, but when it is finished and its contents evaluated a sense of dissatisfaction alone remains.

* *

The Sense of Immortality

By Philip Cabot. The Harvard University Press. $1.00.

Philip Cabot had a remarkable experience, which he described in two articles published in the *Atlantic Monthly*. As a result he was asked to deliver the famous lecture on Immortality on the Ingersoll foundation at Harvard. As might well have been expected, he delivered an address that was far less scholarly than most of his predecessors. About all he had to say was that his own "conversion" had convinced him that life goes on.

In print the lecture displays Mr. Cabot's self-conscious pride in his membership in the laity and his dogged determination not to be learned. Couched in the vernacular, the lecture possesses many a telling phrase and apt expression. It has freshness, clearly demonstrating that in such matters personal experience means more than volumes of close scholarship. It also has flippancy, pointlessness, and bad taste. In the collection of Ingersoll lectures it will always be something of a curiosity, but who can say that Mr. Cabot knows less about the subject than the scholars?

* *

The Ascending Life

By Richard Roberts. The Woman's Press. $.75.

Five dramatic scenes from the New Testament, retold with insight and with skill, point five little sermons. The mount of transfiguration, Gethsemane, Calvary, the other garden, the upper chamber of Pentecost, furnish the settings of the incidents about which the chapters center. Dr. Roberts writes well, drawing his pictures effectively and emphasizing their lesson adroitly. Rarely are found books suited for personal devotion, books suggesting themes for humble, homely meditation, books offering inspiration, if you will, books delicately suggesting the drama of the soil. The historical emphasis matters little, the theological content less. What is essential is understanding of the soul and its needs, coupled with ability to express in simplicity what we tongue-tied mortals can not say for ourselves. These qualities Dr. Roberts has, and by them his little book is made noteworthy.

* *

Rambles at Random

The readers of the *Leader* thirty years ago will not forget the delightful New York letters, signed "A. G." Mrs. L. G. Harrington, the daughter of Dr. Almon Gunnison, with gracious wisdom has collected articles that were published in times past by the gifted writer, and had them printed in a volume that his friends will admire and preserve. It is a beautiful memorial. Dr. Gunnison had a charm and felicity of expression, a wide sympathy and understanding of nature, history and human life, a power of interpretation and a scope of vision granted to few men. "Rambles at Random" is a winsome illustration of the range of his genius. Some of us who have yielded to a blessed and blessing "wander-lust," can not forget Dr. Gunnison's love of travel. "From the Heights of Fiesole" to "Jerusalem," with "A Night in Turin" and the "Scene of an Old Song," there is joyous revelation and happy life every moment.

Memory is alive with remembrance of youthful days, as we read the winning chapter upon that fine old song, "The Ferryman of Twickenham Town." We may not quote the title correctly, but we can not forget the song.

So Dr. Gunnison writes from the sunlit hills of joy and the soul's appreciation and from the vale of shadows, where he preaches upon "The Passing of the Year," and "The Tragedies of Real Life," always with the gleam of an optimist and the heart of a sun-crowned Christian gentleman. The words he wrote in memory of William Hamilton Gibson apply to himself:

"The Old Bible story says that so was the prophet's body instinct with his life, that when it was buried in the earth, everything that touched it lived. The turf that shall grow above the dust of this lover and interpreter of nature ought to be green with unwonted beauty, and the birds which sing above it ought in gratitude to give forth celestial songs."

We are grateful to the beloved daughter for this fine memorial to a noble father.

T. E. P.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

NEW BUILDINGS FOR THE SOUTH

In the past few months, mention has frequently been made through the press of the urgent need for new equipment in North Carolina.

It is hardly possible for those at a distance and not in close touch, to fully realize the handicap that our missionaries labor under—to "carry on" the Universalist work in some of the places in this field in a rented hall or in a room inadequate for the purpose, as is the case in Rocky Mount, in Deep Run, in Greensboro; or the need for parish houses in several other places; or to live in a little three room house called the "Manse," where the latchstring is always out, and probably many more callers are received than in some of our city churches, because of the welfare work being carried on at this point.

Then, to those who are in the field and those intimately acquainted with existing conditions, it seems imperative that these needs be supplied at once. It is the desire of every member of the Executive Board of the W. N. M. A. that these needs might be forthcoming at once. However, there are certain things to be considered if such a campaign is to be promoted.

First, the W. N. M. A. does not launch a financial campaign without the approval of the Trustees of the General Convention. The Trustees of the General Convention have given their approval of the building of a house for the worker at Inman's Chapel where a lot was secured last May, and for a church for Rocky Mount, where we have held a lot for several years.

The Executive Board of the W. N. M. A. are most grateful for the approval of the Trustees of the General Convention for these buildings, especially so in consideration of the present denominational calls.

Second, it is the judgment of the Executive Board of the W. N. M. A., in view of the fact that we are to consider two buildings, that the campaign should be promoted for a "Southern Building Fund," that the house for the worker at Inman's Chapel be erected first, then the church for Rocky Mount next.

It will also be the policy of the Executive Board that the first building will be started when the necessary funds are in sight.

It will be interesting to those outside of this field to know that plans are already under way at both Inman's Chapel and Rocky Mount, to do *their share* in this building project. At Inman's, a fine contribution in labor will be made. The North Carolina people do not expect or intend that all funds will be raised outside of the state. The building of the parish hall at Clinton is a clear demonstration of this, as nearly every dollar came from *within*.

It is most urgent that we begin building at Inman's early in the spring, that the work be completed before the summer school work begins for the convenience of Miss Powell and the necessary assistant.

The church building for Rocky Mount is to be so planned as to provide living quarters for the ministers' family, and as financial conditions warrant the placing of another minister in the field, with Rocky Mount the logical point, it is urgent that this building be under way soon.

It is the hope of the Executive Board that contributions for the "Southern Building Fund" may be *voluntary* and *generous*, that there may be no need for making apportionments as we do for the general work.

These new buildings will mean the beginning of a new era for our Southern work. May we hasten the beginning!

By vote of the Executive Board, the Southern building projects are to be under the supervision of the chairman of Southern Work and the Finance Committee, as follows: Mrs. Ethel M. Allen, Mrs. Arthur W. Peirce, Mrs. Edwin A. Hunt, Mrs. L. H. Wheeler.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

A CARPENTER'S SHOP AT NAZARETH

It is part of the policy of the Near East Relief to educate all its orphans for self support. Here in the village wherein Jesus wrought hundreds of young Armenians are fitted to become builders both of dwellings and of enlightened civilization.

CHRISTMAS GIFTS

Many of our church schools observe the custom of giving Christmas gifts to their members. Usually each teacher does the buying for his or her class. Sometimes these gifts are chosen early in the month, with forethought, and with a definite aim in view so that they truly represent the institution from which they come. Then again, we have known teachers to wait until the day previous to their distribution before making their purchases. With "Sunday School Class" added to their list of last-minute individuals for whom presents must be provided, they rush down town and buy, wholesale fashion, twelve handkerchiefs, eight boxes of stationery, or seven neckties. Such a way of doing is wholly contrary to the spirit of Christmas giving, as every thoughtful teacher knows.

First of all, if a church school is to furnish gifts they should be bought early and, as far as possible, for the individual child and not for the class. To be sure it is far easier for the teacher to purchase twelve "of a kind" and occasionally this may be advisable; but just as grown-ups cherish the gift which has obviously been chosen with their own personal needs or desires in mind, so does the average young person.

About the gift itself. What shall it be? This is the most important part of all and yet many teachers fail in deciding the question. Since the material wants of most of our children are well cared for at Christmas by relatives and friends and since it is the function of the church school to be interested especially in the moral and spiritual development of the young people entrusted to its care, should this not be reflected in its choice of gifts? Indeed it can render a valuable service at this time if, instead of a handkerchief or a necktie, it will make its gift suggestive of the very special place which the church school should occupy in the life of its members.

Has little Mary in the kindergarten been attracted each Sunday to your large picture of Hofmann's "Christ Blessing Little Children?" Having noticed this, the thoughtful teacher will purchase a copy of it from Perry Picture Company, mount or frame it attractively and place it on the tree as Mary's gift. Or the teacher of a class of girls, helping them week by week to develop their prayer life, will find in Margaret Slattery's "A Book of Prayers for Girls" a most fitting answer to the question—what shall I give?

All denominational publishing houses realize the need for just such material—inexpensive yet appropriate pictures, booklets, mottoes, etc.—and much is being shown for boys and girls, for young and for adult members of your school. So let your gifts this year be thoughtfully chosen.

S. M. A.

Our Young People and Others

Conducted by Granville Hicks

THE LEGION OF THE CROSS

The week from November 24 to 30 the Y. P. C. U. will observe as Legion of the Cross Week. As is generally known, the Legion of the Cross is the missionary wing of the Union. Through it Unioners contribute to the Japan Mission and also to the work which is being done in Texas. Texas has for some time been the special field of the Union, and the expenses of the work there are borne by the local Universalists together with the Union. In Japan we are co-operating with the denominational program, but we have a particular interest in Clifford Stetson, who pledged himself for the mission field at a Y. P. C. U. convention.

Last year Legion receipts fell short. This year returns to date show an increase over last year, but they unfortunately come from a very small part of the Unions. During Legion week every Unioner will be asked to sign up for next year, and it will also be an excellent time for paying back dues. With the enthusiasm engendered at Ferry Beach this year's membership should be far greater than last. We have a deficit to pay up; there is every opportunity for increasing our work both in Texas and in Japan; we need to make this Legion week uncommonly fruitful.

* *

THE Y. P. R. U. AND ITS PLANS

Some information concerning the Young People's Religious Union, in which we are always interested, is found in a letter which the president, Edward P. Furber, has sent to each local president and secretary. We learn, for example, that the Unitarian young people will observe Young People's Sunday on Feb. 15. In the week following plays will be given in several of the larger centers to raise money for the general work. This is a development of an idea already worked out in the Boston district where young people from a number of Unions co-operate in an annual play. We also learn that the current news of the Y. P. R. U. is appearing monthly in the *Christian Register*, and that a special subscription rate has been announced for those issues which contain this department. This marks the discontinuing of the Y. P. R. U. Bulletin.

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S. F. R. L. PAMPHLETS

The first of the pamphlets which the Student Federation of Religious Liberals is issuing for discussion groups has just appeared. It deals with problems of industry, and is divided into three parts. In the first section a careful survey of the whole field is undertaken. There are eight divisions, each division containing questions and a bibilography. "Conditions of Labor," "Education and Industry," "Unemployment," and "Social Legislation" are four of the subjects and indicate the nature of the others. In the second section the problem is considered from the distinctively Christian point of view. Groups of questions bring out the duties of the Christian as employer, investor, employee, and consumer. There is also a group of questions on the church and industry. The third section is of a wholly different nature, containing quotations which illustrate opposite points of view. It is very stimulating and well adapted to bring out discussion.

The pamphlet was prepared entirely by members of the Federation. Miss Grace Nash, Mr. John Hader, Mr. Ralph Barnes, and Miss Esther Parounagian contributed the material, which was then worked over by the Federation Committee on Publications. When it was finally in shape it was submitted to Mr. John S. Keir, formerly a teacher of economics, and to Mr. Harold E. B. Speight, minister of King's Chapel, Boston. When their judgment had been received the pamphlet was printed.

This is the first of a series of pamphlets which the S. F. R. L. is to issue this year. In preparation are pamphlets on the youth movement, on the race problem, on religion, on politics. Each of these pamphlets will be sold at a low price, with even lower prices when larger quantities are purchased. They are intended for the use of any interested group whether affiliated with the S. F. R. L. or not.

* *

YOUTH THE WORLD OVER

"The International Movement," published by the Leyden International Bureau, contains news of religious youth organizations of Europe and America. Part of it is written in German and part in English. There is an account of "Peace Week" in Holland, a message of greeting from Hungary, news of the Fellowship of Youth in England, a description of the conference of the S. F. R. L. this summer at Mount Holyoke, and many brief items of general interest. The account of the Mount Holyoke conference, written in German, is of particular interest, showing, as it does, what features of the reports of the conference seemed of most interest to the editor. He gives the greatest amount of space to the action of the conference in regard to permanent peace.

Extremely interesting is a letter from a theological student in Germany, who writes in reply to an appeal to observe peace week. He states that he is very much interested and that he believes his organization, the Pforta Movement, should co-operate. He fears, however, that there may be some difficulty. At least he is sure that pacifism can not be taken as a common basis for discussion in his group. He writes: "The deplorable result of the war has aroused an ardent desire for a national revival in many circles of young people, even especially in the idealistic groups, and many of them think such a revival attainable only through a war of liberation. They believe such a war for the liberation from the French yoke to be morally justified, and they remind us of the wars against Napoleon and of the Dutch war against Spain. I declare emphatically that personally I do not hold this view. But there are serious people also in the Pforta Movement who think this way. And I am not quite sure whether they and their opponents would be able to maintain the mutual understanding necessary for such a discussion."

In another article appears this sentence: "The essence of the Pforta Movement is its striving after the last and deepest values of life." There is also a letter from a member of the Pforta Movement who insists that the members of this organization display more diversity than is generally recognized. He calls attention to the fact that there is a considerable group which has no use for attempts to link Christianity and civilization together. They feel that any form of culture, however high, is essentially wrong, and they look to God to establish a new order. "Many of us feel the revival of the idea. . . . . that God will not give the fulfilment of His promises through evolution along smooth and unbroken lines but through a radically new creation." This, as the writer realizes, is a recrudescence of apocalypticism and may be regarded as a natural concomitant of the disasters through which Germany is passing.

For the Quiet Hour

Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful, because bright.

Thomas Carlyle.

I like that saying of Martin Luther when he says: "I have so much business to do to-day, that I shall not be able to get through with less than three hours' prayer." Now, most people would say: "I have so much business to do to-day that I have only three minutes for prayer. I can not afford the time." But Luther thought the more he had to do, the more he must pray, or else he could not get through it. That is a blessed kind of logic; may we understand it! "Praying and provender hinder no man's journey." If we have to stop and pray, it is no more a hindrance than when the rider has to stop at the farrier's to have his horse's shoe fastened; for if he went on without attending to that, it may be ere long he would come to a stop of a far more serious kind.

C. H. Spurgeon.

Among Our Churches

Vermont and Quebec Letter

Morrisville. — The women of the Morrisville parish have decided that they will work no longer in cramped and inadequate quarters. During the summer work was started on an addition to the kitchen and dining-room which will give them ample room and will furnish new quarters for the Sunday school, long needed. It is expected that the work will be completed before winter. In church affairs activities are being resumed after the summer vacation. The pastor will begin a series of moving picture meetings on Sunday evenings during the present month. The Louise M. Slocum Class has an active program prepared, and will enter more fully into social service work even than before. * * **Derby Line.**—During the summer, extensive repairs have been made on the church building. The exterior has been painted, the interior redecorated, a new carpet has been placed and a new electric blower installed for the organ. The Derby Line parish has accepted the five year financial program of the General Convention and will make every effort to put it across. The pastor, Rev. E. L. Conklin, reports that the Japan quota and that of the General Convention have already been looked out for. * * **St. Johnsbury.**—Rev. George W. Scudder completed his work in this parish on Oct. 31, having accepted an invitation to the pastorate at Bath, Maine. The parish hopes to install a successor to Mr. Scudder almost immediately. The St. Johnsbury parish has quite a problem to solve in the wise expenditure of a fund recently bequeathed for the purpose of a parish house. There is a good deal of need for community work in the village and the parish wishes to place itself in a position to do its part of this most efficiently. * * **South Woodstock.**—This parish has completed its work for the summer and will have another period of rest through the winter. In South Woodstock we have an opportunity for real community work which we hope some day will be taken advantage of. Our church is the only one in the community. It not only serves a prosperous rural community, but in the summer time its constituency is increased many fold by visitors. Here, also, we have the plant of the former Green Mountain Perkins Liberal Institute, which has been kept in repair by a board of trustees which closely parallels the board of the church organization. This plant should be used for some denominational purpose, although we believe that, by restrictions in the charter, it would have to be used for school purposes. * * **Preaching Recruit.**—Rev. William Forkell, who makes his home at Cavendish, is available for occasional pulpit supplies. Mr. Forkell was formerly pastor at Aurora, Ill., in a parish which later under the direction of our Mr. Alden became a Universalist parish. Mr. Forkell is a lecturer upon the Chautauqua circuit, but will be able to devote considerable time to supply work during the winter. * * **Chester Depot.**—Work has started in here with a good deal of enthusiasm after the summer season. The break in the Sunday school work occasioned by the removal of experienced workers has been repaired and the work taken up with new energy. The ladies have recently given their annual supper and sale and, having met with larger success than ever before, are very happy. It seems to be settled that the pastor, Rev. Fannie E. Austin, who was secured definitely only for the summer months, will remain on throughout the year. Rev. George W. Perry, pastor *emeritus* and all around helper, will also be at hand for the larger part of the winter, although just at present he is taking a well-earned vacation in Florida. * * **Y. P. C. U.**—We are not very well satisfied with the condition of affairs apparent in our Y. P. C. U. work throughout the state. Reports are not coming from the local Unions with any regularity and it is difficult to find what they are doing. The Superintendent has agreed to publish a Bulletin for the organization during the present year, but the material necessary has not been forthcoming. We are calling for a revival in the Y. P. C. U. work throughout the field. Our services are at the disposal of any Unions which we may help. Probably the recent rally held at Brattleboro will help to start something in that section of the state. Probably also the settlement of a pastor at St. Johnsbury will help to repair the loss brought about through the removal of Mr. Scudder and his son, the state and provincial vice-president and leader of the work in that section. The new Union at Barre seems to be active and promising. There should be a Union at Morrisville in the near future. * * **Political Activities.**—Rev. Walter J. Coates of North Montpelier has been the leader of the La Follette campaign in the state and Mrs. Coates was on the ticket as presidential elector. Rev. L. F. Fortney of Plainfield has been very active in support of the Republican ticket and in opposition to the Child Labor Amendment. * * **Summer Activities.**—Preaching has been maintained in a larger number of summer parishes than for many years. At Huntingville, P. Q., the Superintendent and Rev. I. W. McLaughlin of Ohio held forth. At Barnard, Rev. E. A. Hoyt of Massachusetts had a long summer. At Calais and East Calais, Rev. W. A. Cate of Woodstock is the regular summer pastor. At East Montpelier, the Superintendent, Rev. George W. Scudder of St. Johnsbury and Rev. W. S. Nichols of Montpelier have all served. At North Montpelier, Mr. Cate and Mr. Kelley of Barre have served. At Williamstown the Superintendent has held a series of meetings and the parish is now being served under the pastorate of Rev. John Kimball, formerly of Alstead, N. H. At South Woodstock Mr. Cate has preached with the assistance of Rev. P. J. McInnes of Massachusetts. At Cavendish Professor Skinner has been the preacher. At Shrewsbury, the Superintendent and Mr. Torsleff of Rutland have acted as pastors. At Wells, the Superintendent gave his usual summer services. At South Strafford, Mr. Fister of Massachusetts, and at Hartland Four Corners, Mr. Paige of Massachusetts, gave several months services. At Northfield the Superintendent is conducting services regularly and the parish is about ready to consider the settlement of a resident pastor. With the exception of Lyndonville, every parish in the field capable of maintaining a resident pastor under the present condition of our ministry either has a man in the field or is settling one. A larger number of parishes are maintaining regular all the year around services than ever before in the history of Universalism, and the salary expenditure for preaching services is far larger than it has ever been before.

George F. Fortier.

New Hampshire Letter

West Chesterfield.—It seems as if this parish could never be satisfied with the amount of the preaching it has. Here we sent one of our ablest students to the people for the summer, and Miss Doris Swett did a real work during her vacation. We supposed the people would have enough to think of for the rest of the year, and perhaps they did. Any way they decided that they wanted more preaching and have been having it under the direction of Mr. George P. Lovell of Bellows Falls. The *Northfield News* recently called him Rev. Dr. Lovell, but that was going on his appearance and not on the facts of the case. Mr. Lovell will probably continue to go to West Chesterfield while the weather holds. * * **Alstead.**—Rev. John Kimball treated his people to a surprise recently when he announced that he had decided to accept the pastorate of the Congregational

parish at Williamstown, Vt., and completed his services on Oct. 31. The Alstead parish has done some real constructive work during the past few years and proposes to go on doing it. A list of available pastors is now being considered and a new leader will be settled as soon as possible. * * **Home Mission Day.**—The Convention at Marlboro decided that it would hold the annual Home Mission Day on Nov. 16. The purpose of this was to get out of the way of Japan Day and give that every possible opportunity of consideration by our people. By an error Home Mission Day was set for the Sunday following Japan Day. However, our ministers have decided to put both occasions through, confident that our people will meet both calls with loyalty and generosity. Throughout New Hampshire Universalists are called upon to contribute funds, loyalty and interest to our Home Mission Field on Nov. 15. All funds received are used for the support of Universalist preaching in weak churches and in developing new fields. * * **Portsmouth.**—Not the least promising of our mission fields is the movement at Portsmouth. Rev. A. J. Cardall is on the third year of his pastorate there and despite enormous handicaps is able to show surprising results from his leadership. The parish has responded to every call made upon it. A thoroughly business-like administration has been installed. It has been proved above all reasonable doubt that we have a constituency at Portsmouth which, while large neither in numbers nor financial resource, has a place in the religious life of that city which is filled by no other organization. At the recent annual meeting a larger budget than of previous years was adopted and the parish sets out upon a new year with courage. * * **Dover.**—It has seemed well to continue the work at Dover on a somewhat reduced scale during the present financial year, in order that the parish may come to its annual meeting with all bills paid. Therefore the parish is holding services only every other Sunday, one of these services each month being under the direction of the Superintendent. Plans are being made, however, for a resumption of full time services at the earliest possible date. From the interest shown, it begins to look as if it might be possible to place a resident pastor at Dover, which seems to be the only way in which our interests may be adequately cared for. * * **Kingston.**—From supply to regular supply and from regular supply to acting pastor has been the record of Miss Marguerite Pearman of Crane Theological School at Kingston. Miss Pearman took up the work early in September and has now been placed in charge during the present church year. She is giving full satisfaction and is already taking steps for a larger work among the young people. Mr. Whippen, pastor *emeritus*, is gaining strength, we think, after his long illness. * * **Kensington.**—Rev. Asa M. Bradley tried to get discharged at the end of the summer season from his pastorate at Kensington. But the people wouldn't have it. Services will be continued at Kensington for a considerably longer period than usual. Apropos of recent happenings at Kensington, the pastor says: The Moulton Circle of Kensington and "their husbands" held an all day meeting with Rev. and Mrs. A. M. Bradley at their home in Kingston, Oct. 16. There was a full attendance. A public dinner was served at noon. Mrs. Bradley contributed ice-cream and coffee. The minister had a wagon shed partly shingled, and, while the Circle was in executive session, the husbands donned the minister's aprons and overalls and finished the job. It was a glorious autumn day and the trip both going and coming added no small part to the enjoyment of the occasion. * * **Executive Committee.**—The New Hampshire Executive Board met recently at Nashua and outlined the work for the year. It was voted to confirm the setting aside of Nov. 16 as Home Mission Day. It was also voted to urge upon our people the following financial policy: payment of 5 per cent quota to the General Convention and 2 per cent quota to the State Convention; the observance of Japan Day on Nov. 9 and the raising of the $500 quota for Japan work by the state of New Hampshire; the raising of $700 for the automobile fund by the various parishes and isolated people throughout the state. It was voted to take up these causes in regular order. Aid was voted to various parishes, and some work laid out subject to returns from the home mission campaign. The Board approved the Superintendent's plans for continued work at Berlin, Portsmouth and West Chesterfield, and expressed itself favorably toward the proposed program for the Dover parish. Arthur H. Britton of Concord met with the Board for the first time, all members with one exception being present at the meeting. * * **Gorham.**—The Superintendent had the pleasure of visiting our parish at Gorham during October. The response of the people was as usual most satisfactory. The work at Gorham is progressing most favorably and the people are looking forward to the return of the pastor, Rev. Helene Ulrich, with renewed health and strength. During Miss Ulrich's absence the work is being carried on by supplies, the evening illustrated lectures, "for all of us," being taken charge of by local people.

George F. Fortier.

Maine Letter

The best news from the State of Maine is that of the coming of several new ministers, so that vacant pulpits are being filled, and at least two churches that have been marking time for months will go forward. Bath has called Rev. George Wilson Scudder, of St. Johnsbury, Vt., and the new pastorate began with the first of November. During most of the time since Dr. Gray left last December, Professor Mitchell of Bowdoin College has supplied the pulpit, but the parish felt the lack of work and leadership during the week, a lack that showed itself particularly in the Sunday school. Much the same condition existed in Auburn, which has been without a minister since Dr. Mooney went to Fairfield in April. Rev. Montfort S. Hill, of Bangor, who for several years has been Director of the Welfare Department of the Great Northern Paper Company, and was formerly in the Methodist ministry, will begin his work in Auburn, Dec. 1. Rev. Thayer B. Fisher, a few years ago the minister at Atlanta, Ga., has accepted a call to Old Town, and will begin his work there Nov. 16. This means a change in pastors with no loss of time, for Rev. Harriet Baker Robinson concludes a fine service of five years in this parish the first Sunday in November. And at Congress Square Church, Portland, Miss Ruth Owens begins her work as parish assistant on the same day. This church has come to realize that there is entirely too much work for one man, however well equipped, and while taking its time to find the right man for Dr. Albion's place, has taken this forward step which will assure the progress of the Sunday school and young people's work during the "interregnum of pastorates," as the elder Dr. Atwood called it. Bethel is looking for a minister to succeed Rev. W. W. Wolfe, who has gone to Pennsylvania; Oakfield is trying to find some one to continue the good work done during the summer by Rev. Harold I. Merrill; Waterville is negotiating with its probable pastor-to-be. At Lewiston, the pastorate of Ernest H. Carritt, begun late in the spring, is opening up with every prospect of a successful year. Mr. Carritt is to be ordained Wednesday evening, Nov. 19, Dr. Lowe, Dr. Albion, and the State Superintendent participating in the service. * * **The Y. P. C. U.**—Two rally meetings of the Young People's Christian Union were held on Sunday evening, Nov. 2. The Kennebec Valley League met in Gardiner, the feature of the meeting being the award of the efficiency contest cup on the basis of the work of last year. Gardiner was the winner, with Augusta not far behind. At Congress Square Church the young people of the Portland District met to listen to the State Superintendent. A novel and most

pleasing feature of the service was the Scripture reading of Isaiah 6 : 1-8 by Miss Frances W. Dow, with an accompaniment on the piano arranged and played by Miss Marion L. Ulmer. Miss Ulmer played during the reading, "Holy, Holy, Holy," "Just as I Am," and "I'll Go Where You Want Me to Go." The proposed plan for a "Whirlwind Tour" of the state in the interests of the Y. P. C. U. will probably be postponed until spring. * * **Denominational Program.**—Several meetings have been held in various parishes in the state in the interests of the five year program for spiritual and financial advance as prepared by the General Convention Trustees under instructions of the Providence Convention. Rev. Roger F. Etz spoke at Guilford and at Dover-Foxcroft to interested audiences, presenting the plans and opportunities before us in convincing fashion. This kind of educational work preceding any request for service or contributions is the right way to success. He could not remain to visit other places, and the State Superintendent took his place as best he could at Augusta and Waterford, where our people are federated with the Congregationalists and Methodists. This federation, by the way, is one of the longest standing and greatest success. For considerably more than twenty years these three churches have united in maintaining a resident minister. There are two villages involved, Waterford and South Waterford, less than a mile apart, and services are held in the former place in the morning and in the latter at night. * * **A Novel Installation.**—Instead of a formal service of installation at Brunswick, the parish gathered around the supper tables on Wednesday evening, Nov. 5, to extend a welcome to Dr. and Mrs. Albion. The Superintendent brought the greetings of the State Convention; Mr. Frank M. Stetson spoke of the founding of the society and of some of the earlier ministers who served it; and then representatives of each of the organizations of the parish spoke of the work being done and of the loyalty and co-operation promised by each to the new minister. Rev. Harry F. Shook, Dr. Albion's predecessor in Brunswick, brought his personal greeting to pastor and people, and bespoke for the new minister that same fine spirit of fellowship for which the church is well known. Dr. Albion spoke in response to all, telling of his joy in taking up the new and different work, of his eagerness to become acquainted with all the people of the church, and of his appreciation of the spirit shown by the church in working with its former ministers and in welcoming him and Mrs. Albion to their new home. About a hundred and fifty were seated at the tables in the dining-room of the Odd Fellows' building, a number of the Freeport and Bowdoinham Universalists joining with the Brunswick people in the happy occasion. By way of introduction to his reminiscences, Mr. Stetson read the agreement drawn up and signed by thirty-three men in 1812 when the society in Brunswick was organized. It is an interesting document. "We whose names are hereunder written, do Profess to believe in the Doctrine of Universal Salvation by our Lord and Savior Jesus Christ, and feeling it our Duty as well as our privilege and highest happiness to worship the one living and true God in Christ Jesus; Do hereby agree and enter into solemn Covenant to assemble together as a Religious Society on the Sabbath as often as we can conveniently to worship the most high God; and that we will pay our proportion towards the expense of procuring a convenient place for convening together for publick and social worship, and for the support of publick teachers of Piety, Religion and Christian Morality in our Society." The Brunswick Universalists of 1812 were very modern. Just like most Universalists and other folk to-day, they agreed only "to assemble together as often as we can conveniently." I wonder if it was any more frequently convenient in those days before railroads, telephones and automobiles.

Stanley Manning.

Church News and Interests

PERSONALS

Rev. Ernest M. Whitesmith, of Rochester, Minn., has accepted a call to Linesville, Pa., and will begin his work there at once.

Rev. Flint M. Bissell of Wilmington, Vermont, accepts the hearty invitation to become minister of the Grove Hall Church in Dorchester. The new pastorate, it is understood, will begin with December.

Rev. Helene Ulrich underwent two operations recently—both successful—for joining several nerves of the throat, at the University Hospital, Philadelphia.

Mrs. Arnold S. Yantis, of Manchester, has been re-elected to the legislature of New Hampshire. She has made a fine record in work for child labor and other bills affecting child life and general social advance.

Illinois

Elgin.—Rev. Orin Crooker, pastor. On Nov. 2, the Sunday preceding the Presidential election, the service was of a patriotic character. Mr. Crooker preached from the topic, "The Vanishing Voter." The sermon occupied almost in its entirety space on the front pages of our two daily papers. A committee has been appointed to look into the advisability of remodeling, or building anew, Unity Hall, to make it more nearly meet the needs of our Sunday school and social activities. This building was originally the old church, and was moved back and attached to the new church, and has housed the Sunday school, dining-rooms and kitchens and is the place where our social affairs, business meetings, parish suppers, etc., are held. Unity Hall is much in demand by outsiders, who rent it for banquets, parties, etc., this providing quite a source of income. Our church, because of its size, furnishings, etc., is a very popular place for others than our own people to hold their affairs. On Oct. 28 the "Izaak Walton League" had the auditorium and Unity Hall for their first annual banquet and evening together. The banquet was furnished by our church women. The guest of honor was the Rev. Walter Macpherson of Joliet. In our Sunday school we have a class of boys, who each Sunday bring money for the N. E. R., in addition to their regular Sunday school contribution. The boys have been doing this for several years, entirely unsolicited. The boys are planning to sell Christmas wreaths again this year for this fund.

Peoria.—Rev. B. G. Carpenter, D. D., pastor. The Peoria church has received five new members since the opening of the season. We have christened two children. The sessions of the State Convention and all of the work of getting ready helped to create interest in the work. The Sunday school has made a good gain over last fall and the Y. P. C. U. is doing very much better. We are convinced that the plan of having a series of sermons for a month, each series leading toward a definite advance in religious culture, is certain of success. The sermon-series for November is on "The Rediscovery of Jesus." Evening services began Sunday evening, Nov. 2, with the address by Dr. Preston Bradley on "Religion for To-day."

Maine

Livermore (Bretton's Mills).—Rev. G. W. Sias, pastor. Though there has been a good church building and preaching services more or less of the time for half a century here, no church organization has ever been formed. On All Souls Sunday thirteen were received into church membership, the communion was observed, and steps taken for the formation of a local church. By invitation the choir of this parish sang at the Oxford Association held in Livermore Falls, Oct. 21 and 22.

Turner Center.—Rev. G. W. Sias, pastor. During the summer a steel ceiling was put on in the auditorium, the side walls and woodwork were repainted and new drop lights installed, so that now we have one of the most beautiful auditoriums in the state. The cost was about $700, bills paid by the Circle. During October Mr. James Philoon of Auburn, Mr. Elmer Frazee of Bates College, Lewiston, and Rev. Allen Brown of Rumford, each oc-

cupied the pulpit one Sunday. The average attendance for the month was fifty-seven.

Dover-Foxcroft.—Rev. J. F. Thompson, pastor. A Hallowe'en party was given the children, Friday, Oct. 31. The room was picturesquely decorated, and the usual games played. More than fifty children were served with refreshments of cocoa, sandwiches, cake and fruit. They made a pretty picture as they sat at the tables wearing caps that matched the decorations. Everybody had a good time.

Massachusetts

Roxbury.—Rev. Stanley G. Spear, pastor. Our organist, Mr. R. Franz Reissmann, has the distinction of having served this church for thirty years, being the only organist employed in the present church edifice. He began his service in the chapel of the old church after the fire of 1894. In that time he has been absent but once from the regular service. On Wednesday evening, Oct. 29, he gave his twenty-ninth recital to a very large and appreciative audience. Mr. Paul Smithson was tenor soloist for the occasion and the splendid program was received with enthusiasm. At the close of the recital, the parish tendered Mr. and Mrs. Reissmann a reception in the social rooms of the church, giving the many friends a chance to offer congratulations. The pastor expressed the sentiment of the people in appreciation not alone of the long term of service but of the exceptional quality of music which Mr. Reissmann has given them during the years. He presented a substantial box of gold to Mr. Reissmann as a token of good-will and a bouquet of chrysanthemums to Mrs. Reissmann. Refreshments were served under the care of the general committee and members of the choir and a very happy time was enjoyed, and the friends expressed the wish that they might help celebrate the golden anniversary in due time.

New Hampshire

Nashua.—Rev. W. H. Morrison, D. D., pastor. Our church started its social activities this fall with a splendid harvest supper followed by a supper for the Sunday school, next a very jolly evening with the Men's Club at the Y. M. C. A. camp. Last week we had one of the best Hallowe'en parties in the history of the church. A masquerade party with young and old took part under the auspices of the Mothers' Club. Election day, the pastor's birthday was celebrated by a party for the Cradle Roll and other little folks, who were all out in force. Several new families have been added this fall, with a legacy of $1,000 to the funds of the church in memory of Capt. James H. Hunt, a valued member of the parish.

New York

Little Falls.—Rev. Seth R. Brooks, pastor. The church opened after the summer vacation on Sept. 7. The congregations are steadily growing and are averaging about 175. The Sunday school shows great improvement, about ninety are present regularly and we have placed 150 as our goal for the new year. At the annual harvest supper the Ladies' Aid fed four hundred people and earned about $200. Our annual fair will take place in December. The parsonage has been entirely done over and rented for the year. Financially St. Paul's is in good shape and all indications point toward a most successful year. Every one is encouraged and the spirit of progress and growth exists throughout the church.

Nova Scotia

Halifax.—Rev. Oluf Tandberg, pastor. Acting upon the thought suggested by a recent article in the *Leader* by Dr. F. O. Hall that we had not stressed the idea of our firm belief in "*just* punishment for sin," Dr. Tandberg recently preached upon "The Universalist Hell," which, as might be expected, augmented the congregation and created considerable comment outside. The newspapers printed an unusually long review, an Episcopal rector asserted that "it was the best exposition of the subject he had ever seen and he *believed every word of it*," while the official representative of a prominent Orthodox society, who was to speak for a few moments at the close of the service in the interests of her society, paused long enough to say, "I have listened very attentively to Dr. Tandberg's sermon and I want to tell you that I heartily endorse every word of it." On the other hand, came, unannounced and unacknowledged by the sender, a four page leaflet on "Hell," by Rev. George Gordon Macleod of Carnwath, Scotland, and sent out free from the "Bible and Tract Depot, Montreal, Canada," in which he pays his respects to Universalism. After returning from the meetings at Ferry Beach, where our representative pledged our Sunday school for a certain amount, an entertainment was held which netted twice the amount, and all was gladly sent to Dr. Huntley. Soon after this a food sale was held in the public market to help toward the liquidation of the $500 note which the ladies took up at the bank, assuming its payment. Then came an entertainment benefit for the Midori Kindergarten at Tokyo, the admission to which was one or more gifts to be sent on for their Christmas celebration. This was very successful and a large number of gifts were received. A rummage sale came next, with most satisfactory financial results, and a very interesting entertainment on Oct. 29 by the two organizations of which our delegate, Miss Wolfe, told the Ferry Beachers, "The Canadian Girls in Training" and "The Luxis Boys." Plans are perfected for an illustrated lecture on "Tutankhamen and His Times," by Professor Cameron of Dalhousie University, who has recently visited Egypt and photographed the scenery which he will use to illustrate his lecture. Regular services are held morning and evening and following the evening service the Y. P. C. U. holds good bright snappy meetings under their new president, Mr. Ned Schaffer.

* *

CHURCH MEMBERS REPORTED IN 1924

Previously reported	1,917
Beulah, Ky.	1
Livermore, Maine	13
Peoria, Ill.	5
Total	1,936

* *

CHRISTENINGS

Previously reported, 820. Peoria, Ill., 2. Total, 822.

Notices

BOOKS WANTED

Rev. Leon P. Jones of Clinton, N. C., has started a library and reading room in the new parish hall. More books are badly needed in order that the library may expand to the needs of the communiy.

* *

NEW YORK Y. P. C. U.

The annual session of the Young People's Christian Union of the Universalist Church of New York State, Inc., will be held in Watertown Nov. 28, 29 and 30, for the election of officers for the ensuing year and the transaction of such other business as may legally come before this body.

Angela W. Cortright, Secretary.

* *

BOSTON MINISTERS' MEETING

Nov. 17, Rev. Norman D. Fletcher, "Dramatics and the Church."

Nov. 24, Rev. Otto S. Raspe, "The Theological Situation of the Middle West."

* *

SABBATH SCHOOL UNION

The November meeting of the Sabbath School Union will be held on Nov. 19, at the First Universalist Church, Melrose. Directors' meeting, 5:45 p. m. Supper, 6.30. Evening program, 7.30.

The speaker for the evening will be Rev. Vaughn Dabney, pastor of the Second Congregational Church, Dorchester. Mr. Dabney is chairman of the State Religious Educational Association of the Congregational Church, also chairman of the Congregational Social Service Department. He will give an address on: "A New Day for Religious Education."

Music will be furnished by Mrs. Edith Weye Wilson, contralto, of Melrose, accompanied by Beatrice Conn, organist, also by the Young People's Choir of the Melrose Church School under the direction of Miss Vera Roache.

Tc reach the church: Take trains from North Station to Melrose at 5.04, 5.16, 5.28, 5.37, 6, 6.06, 6.20, 6.55, or take a Wakefield or Reading ca from Everett Station. Leave car at Essex Street. Church on Essex Street. Time one hour.

* *

NATIONAL SOCIAL HYGIENE CONFERENCE

The next National Annual Social Hygiene Conference will be held at Cincinnati, Ohio, Nov. 19 to 22. Among the speakers will be Dr. Edward L. Keyes, president American Social Hygiene Association; Mrs. C. Neville-Rolfe, general secretary National Council for Combating Venereal Diseases, London, England; Dr. William F. Snow, general director American Social Hygiene Association; Miss Grace Abbott, chief of Children's Bureau, U. S. Department of Labor, Washington, D. C.; Dr. Louis A. Pechstein, dean of College of Education, University of Cincinnati; Mrs. Anna Garlin Spencer, special lecturer Columbia University; Dr. Katharine B. Davis, general secretary Bureau of Social Hygiene, New York City; Dr. J. J. Heagerty, Dominion Department of Health, Ottawa, Canada;

Mrs. Mina C. Van Winkle, Metropolitan Police Department, Washington, D. C.; Surgeon General Hugh S. Cumming, U. S. Public Health Service, Washington, D. C.; Dr. Leo K. Frankel, chairman National Health Council, and other leaders of note. The meetings will be held at Hotel Gibson, Woman's Club Auditorium, and Medical College. The Department of Social Welfare of the Universalist General Convention will be represented.

Obituary

Clay Whiteley

Mr. Clay Whiteley, aged eighty years, ten months and four days, died Tuesday, Oct. 28, at Mercy Hospital in Chicago, following a long illness. He was born near Springfield, Ohio, the son of Joseph and Mary Ann Hempleman Whiteley. In January, 1870, he was united in marriage with Mary Stipes, who died Nov. 6, 1921. He served in the 152d Ohio Regiment during the entire Civil War, after which he engaged with others in the manufacture of farming implements in Springfield. Mr. Whiteley was active here and in Muncie, Indiana, in the Y. M. C. A. and the Universalist Church. He is survived by one sister, Mrs. Nancy J. Noggle of New Madison, Ohio, and by numerous other relatives and friends. Burial at Ferncliff.

Mary M. Lyon

Mary M. Coryell was born in Livingston County, N. Y., Nov. 2, 1840, and passed to the higher life at Junction City, Kans., Aug. 5, 1924.

With her parents she moved to Michigan in 1845. There in 1865 she married David E. Lyon, with whom she settled on land near Junction City in 1872, since which time she had resided in this city and vicinity. Mr. Lyon, who was a veteran of the Civil War, died in 1876.

Mrs. Lyon was a member of the W. R. C. and of the D. A. R., and throughout its half century of existence an active member of the Junction City Universalist church, for many years a teacher in the Sunday school and secretary of the Ladies' Social Circle.

She is survived by two sons, George J. and Louis, and by two daughters, Mrs. Frank Brooks and Mrs. A. M. Kerr, ten grandchildren and three great-grandchildren.

Services were conducted Aug. 8 in the church by her pastor, Rev. A. W. Altenbern, and a former pastor, Rev. James Houghton.

Sarah E. Davis

Sarah E. Cook was born in Earlville, Ill., Feb. 20, 1873, and died in Wichita, Kansas, Sept. 8, 1924. She married Arthur C. Davis March 8, 1983. Mr. and Mrs. Davis have resided in Wichita since 1903.

Mrs. Davis was a member of Ivy Leaf Chapter O. E. S. of that city and a lifelong member of the Universalist church, uniting in childhood with the Earlville church, and on its organization with the Wichita church. The husband, two sons, a daughter, and two sisters, survive. Services were conducted in the home Sept. 10 by Rev. James Houghton.

Mrs. Catherine Beerman

Mrs. Catherine Beerman, a well known and highly respected citizen of Webster City, Iowa, died in July at her home, where the late Dr. F. J. Drake and his wife (her daughter) had lived.

For many years she was a loyal and devoted member of St. Paul's parish. The brief visit of Dr. Lowe to her bedside, on the occasion of our fiftieth anniversary, gave her much pleasure. She had been ailing for some time, but only took to her bed three weeks before the end came. She was eighty-one years of age.

Funeral services were conducted by her pastor, Rev. George Wood.

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Hey diddle diddle, the feline quadruped and the musical instrument.
The bovine quadruped jumped over the heavenly body.
The small canine quadruped laughed to see such diversion
And the concave or hollow vessel ran away with the utensil having shallow, ovoid bowl.

Girls' name, girl's name quite antagonistic,
How does your place set apart for the cultivation of plants increase in bulk by the process of organic life?
With white, ductile metallic hollow instruments for giving forth sound and rigid tegumentary structures of cardioid bivalves,
And pretty young unmarried women all in a rank.

Boy's name and girl's name went up the natural elevation of earth or rock
To fetch a conical or cylindrical vessel of hydrogen and oxygen.
Boy's name descended suddenly by the force of gravity and fractured his skull
And girl's name came falling violently and suddenly subsequently.

New York World, Conning Tower.

* *

After Dr. Carl S. Patton had been preaching a few weeks at the First Congregational Church in Columbus, having accepted the call to succeed Dr. Washington Gladden in the pastorate, a woman of the congregation came up to him after the service one morning and said: "Oh, Dr. Patton, I do so enjoy your sermons, I never had sense enough to listen to Dr. Gladden."—*Christian Register.*

* *

In the Yale Bowl Saturday:
"Which one is Secretary Weeks?"
"The man without a hat on."
"Without a brown fedora?"
"No, the one without a black derby."—*F. P. A.'s Column in New York World.*

* *

"Has this novel a happy ending?" inquired one summer girl of another.

"Oh, very. In the last chapter, just as the young couple have given up all hope, they find a house."—*Louisville Courier-Journal.*

* *

Old Gentleman (in public library): "Have you the Pickwick Papers?"

New Assistant (eager to please, but green): "I'll found out, sir. Er—morning or evening edition?"—*Chicago Daily News.*

* *

"Why did Margaret insist on being married in an airplane?"

"I don't know, unless it was because she thought no man on earth was good nough for her."—*Boston Transcript.*

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